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A

ZAND-PAHLAVI GLOSSARY.

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AN OLD

ZAND-PAHLAVI GLOSSARY.

EDITED IN THE ORIGINAL CHARACTERS

WITH A TRANSLITERATION IN ROMAN LETTERS, AN ENGLISH TRANSLATION AND AN ALPHABETICAL INDEX

BY

Hoshangji Jamaspji Asa

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REVISED WITH NOTES AND INTRODUCTION

BY

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PREFACE.

During my tour in Gujarat which was undertaken by order of the Government of Bombay in search of Zand, Pahlavî, Persian and Sanscrit MSS. in the cold season of 1863 to 64 in company of Destur Hoshengji, my attention was several times directed to an old Zand-Pahlavî vocabulary which goes by the name "*Farhang i oîm yak*". [1] As I found it on examination to be very important, I proposed, after my return to Poona, to the late Director of Public Instruction, Edward I. Howard, Esq., to recommend to the Government the employment of Destur Hoshengji for the purpose of preparing an edition of this and another (Pahlavî-Pâzand) glossary, along with a transliteration of the ambiguous Pahlavî characters in Roman letters, and an English translation. The liberal Government of Sir Bartle Frere which always extended its patronage to publications relating to oriental literature, acceded as readily to the Director's recommendation to sanction my proposal as he had recommended it.

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1) It is the same which has been published by Anquetil Duperron in his Zend-avesta. On the value of this publication see the note by Destur Hoshengji on the first page of his introduction.

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Destur Hoshengji, a young Parsi scholar of great ability who possesses an excellent knowledge of several languages, principally of Pahlavî and Persian, and of the whole traditional literature (he is the younger brother of Destur Nassarwanji Jamaspji, Highpriest of the Parsis in the Dekhan, and was at that time officiating as Highpriest in Malwa), accepted the appointment and came forthwith to Poona to commence his labours under my superintendence. He prepared the works in question during the year 1865. Shortly before leaving India (in March 1866) I was requested by the Government through the present Director of Public Instruction, Sir A. Grant, Bart., who shows the same favour to publications of this kind as his predecessor, to revise and print in Europe the two glossaries which had been prepared by the Destur. As Zand and Pahlavî type were requisite, which are in Germany only to be had at the Imperial printing office at Vienna (the Zand type of Berlin is very bad, and Pahlavî they have none there), I found it necessary to purchase (on my account) a fount of both from Vienna to avoid, on future occasions, the trouble and vexation one is put to when printing oriental works in characters which are only to be had in one or two establishments on the whole continent. The Vienna Zand type is, no doubt, the finest in existence; but as regards its Pahlavî type, the fount is neither complete, nor are all the characters correct. Several compound letters in which the Pahlavî writing abounds, are wanting. I hope, on a future occasion, to supply the defects of the fount by having the wanting signs cut. The characters of lapidary Pahlavî which are occasionally used in the introduction have been cut and cast here.

My share in the work has become much larger, than I originally anticipated, as I found it necessary to add many notes, and make of the alphabetical index which contained, as prepared by the Editor and Translator, the words of the glossary without meanings and explanations, a kind of small Zand-English vocabulary.

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Besides, some novel views put forth by Destur Hoshengji in his introduction, induced me to write in support of them (as I believe them, on the main, to be correct) some introductory remarks, to which two important Pahlavî documents, relating to the history of the Zoroastrian writings, have been added.

As regards the original text, I made no changes, as I have only *one* MS. of the work at my disposal, whereas the Destur had many, but had it printed just in that form in which it had been transmitted to me. Some scholars will find the orthography of some Zand words as printed here, objectionable; but I made no alterations, on purpose, as the whole orthography of Zand is still in a very unsettled state, and that one employed in the printed editions of the Zand-avesta also open to objections.

In the transliteration of the original characters in Roman letters which will assist principally the students of Pahlavî I tried to bring more uniformity into the system followed by the Editor. It is, as may be easily imagined, no easy task to transliterate the exceedingly ambiguous Pahlavî compound letters, some of which (for instance ـىو, مو) possess about *ten* different phonetic values. [1]) Great difficulty is offered by the Semitic words of the Pahlavî, as we cannot correctly transliterate them, before we know their origin. The majority of those words will be found explained in the copious index to the Pahlavî-Pâzand Glossary.

In the English translation I made comparatively more changes than in any other part of the Destur's work; they refer, however, more to style and composition, than to the sense; the latter I altered but in few instances where I found it necessary.

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1) I possess a long list (about 12½ pages in folio) of almost all the compound signs with all the phonetic values attached to them (as far as they are known) which has been prepared for me by my friend, E. West, Esq., from the materials furnished by me. I hope to revise it by endeavouring to reduce the number of values and to enlarge it by adding some signs which formerly escaped us. It will be published on a future occasion.

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During the time the original text with the transliteration and translation were carried through the press, I received great assistance from E. West, Esq., late Chief Engineer of the Bombay Railway Establishment, who is favourably known to the readers of the Journal of the Bombay Asiatic Society by his articles on the cave inscriptions [1]. He assisted me, during his stay here, (from 1866 to 67) in correcting the proofs, and the English translation and arranging the alphabetical part of the index, for which service my best thanks are due to him.

The Pahlavî-Pâzand Glossary of which the text is already printed, will appear early in the next year.

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1) He is now engaged on preparing an alphabetical index of the Bundehesh for my edition and translation of this important mythological work.

Stuttgart, July 12, 1867.

M. Haug.

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Introduction.

Though the Editor and Translator of this Glossary lays no claim to having performed a work of any great research or ability, yet he may justly say that its publication is the first of the kind that has as yet been laid before the European public by a Destur.

A few introductory remarks, describing the value, possible age and general usefulness of the contents of the present volume, as well as the difficulty the Editor and Translator has had to contend with in its preparation, may not be considered here out of place.

The Zand-Pahlavî glossary which is here published for the first time [1]) is the so-called "*Farhang i oîm yak*" which has hitherto been almost totally neglected, though it is very important.

This glossary, it seems to me, was originally prepared from several works of the same nature for the use of the students of the Zand language to be learnt by heart, as it is the case with the *Amara kośa*, *Pâṭhâvali* and *Dhâtukośa* in Sanscrit, *Nissâb us-sibyân* (in verse) in Arabic, *Amad-nâmeh* and *Fârsîyât* (in prose) in Persian. In these books the glossarist

1) Tough in 1771 M. Anquetil Duperron published this Glossary along with a Pahlavî-Pâzand one in his ground work on the Zand-avesta; they were not given in their original form, but in an alphabeticat arrangement, and the arrangement, as well as the meaning and translation in Pahlavî and French are so incorrect, that, for all practical purposes, they are useless, and the inaccuracies are such that it appears to me that the learned Frenchman either misunderstood the meanings, or his teacher, Destur Dârâb of Surat, was unable to explain to him the contents correctly.

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gathers the commonest, simplest and most useful words, and arranges them (if the vocabularies are in prose) according to their different classes in separate chapters, e. g. "words belonging to Godhead", "words belonging to husbandry" etc. But it appears that the alphabetical order also was not totally unknown at the time when this glossary was prepared, as will be observed that in some places the words are arranged according to their classes, and in others alphabetically, while again in some instances the words are put together indiscriminately, no particular order or class being strictly observed. It is, therefore, resonable to suppose that this Zand-Pahlavî glossary is a collection of fragments from several works of the same description which may have been found scattered and were probably collected (however incomplete) in the reign of king Ardeshir Bâbegân (A. D. 226.), or shortly after him. The observation that this glossary is not at all one, but scattered pieces of different books, as they collected whatever they found, is further strengthened by the fact, that it is now universally acknowledged that almost all books of the Zand-avesta now extant, such as Vendidâd, Yasna etc. are not in a perfect state, but incomplete and several pieces not put in the right place; for they were arranged, as the collectors found them scattered. The incompleteness of the glossary is further markedly apparent from the last line of the work itself, since the last sentence is obviously incomplete.

As regards the age of this glossary, it is impossible to ascertain the particular time, when it was composed. However, I am of opinion that it must have been compiled some time before the Achæmenian dynasty, and certainly before the Macedonian conquest of Persia (330 B. C.) that is to say, some time about 700 B. C., if not anterior. Tough I am well aware, that by setting forth such a strange hypothesis, I shall find much opposition on the part of other scholars and literati who maintain that the so-called *Pahlavî* or *Hozvâresh* language was only current during the time of the Sasanian dynasty; yet before condemning my humble opinion, I request them to examine the proofs carefully which I am going to give.

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Firstly. History records that Persia was ruled over for about 500 years (from 1230 to 708 B. C.) by the Assyrian race, whose language was Syriac of the Semitic stock. Now, it is an obvious fact, that after a foreign conquest, the manners, customs, religion, as well as the language of the conquerors begin to spread amongst the people, as it is the case throughout the world. If the Assyrians reigned in Persia for 500 years, without interval, a mixture of Syriac words with Persian (as is the case with the *Hozvâresh* or rather *Huzvânash* [1]) language) must have naturally occured at that time (700 B. C.)

Secondly. It has never been proved that this *Pahlavî* or *Hozvâresh* language sprung up at the time of Ardeshir Babégân A. D. 226. We have every reason to suppose, that Ardeshir, as he was desirous of reviving the old customs, manners and religion of the Parsis, may have also revived the old Pahlavî by making it the language of the court. We learn from the historians that at his time the *Dari* language (old Persian) was the common language of the people and consequently he (Ardeshîr) himself wrote one of his books *(kâr-nâmeh)* in Pahlavî, the language of the court, and a book of precepts and morals in *Dari*, the language of the common people, for general use. This fact also proves that the current and common dialect of his (Ardeshir's) time was not *Pahlavî* but *Dari*, and in the same manner at the time of the Achæmenians the language of the court was that of the inscriptions, and the common language was, no doubt, *Pahlavî.*

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1) This word which has been a great puzzle to the European scholars can be explained in a very simple, and I think, satisfactory way. Huzvâresh means nothing, and can neither be explained from the Persian, nor from a Semitic language; it is simply a mispronunciation of Huzvânash which is to be divided in huzvân-ash i. e. the language of Ash, which can be only Assyria; the full form may have been Huzvân-Ashar which was afterwards shortened and corrupted. To this interpretation I was led by Dr. Haug who directed during our frequent conversations several times my attention to the fact that the Pahlavî was more closely related to the Assyrian than to any other Semitic language. As regards the syllable ﻣﺱ ân in Huzvânash, it is to be remarked, that the Pahlavî ân is always changed to âr in Persian or Dari, as matan to meher, âtan to adar, shatan to shahar etc. Accordingly huzvânash became huzvârash.

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Now, to prove my own hypothesis that the Pahlavî versions of the Vendidâd, Yasna, and Visparad, as well as fragments of this small glossary, are no compositions of the Sasanian period but *ante-Sasanide*, I may adduce the following reasons.

Firstly. Because in the version of the Vendidâd as well as in this small glossary, there are several names of uncommon Nosks, such as *Huspâram*, *Sakâdum*, and *Nehâdum* frequently mentioned as authorities and passages quoted from them. Now it is natural that those Nosks must have been in the possession of the authors when they quote them; but it is a well known fact that these above named Nosks were already lost and destroyed before the time of Ardeshîr, as is mentioned in the third volume of the *Dînkard*, as well as in the *Ardâi Vîrâf* and other works of that dynasty. These facts confirm that the Zand texts found at the time of Ardeshir were those, which are still in our possession, and that no more were to be had at his time than the present literature of Zand-avesta. Therefore it is natural to suppose that the abovementioned books (version of the Vendidâd etc.) in which unknown Nosks are cited, must have been compiled long before that time.

Secondly. In the version of the Vendidâd names of several Desturs, such as *Gogoshasp, Dâdfarrôkh*, *Adanpâd*, *Koshtanbûjid* etc., are mentioned as authorities, which proves that they must have lived long before the compiler's time; for they would not have quoted them, if their authority would not have been well established for a considerable time. This fact speaks for itself that there must have been some books in Pahlavi in existence from which the compilers cited passages and opinions.

Thirdly. Because in this glossary as well as in the version of the Vendidâd, Yasna etc. a tolerably good knowledge of the Zand language and its grammar is exhibited in several places by their authors; and though this knowledge of grammar is not uniformly correct, yet it shows that they must have been composed at a time when the Desturs had, if not a profound, yet some knowledge of Zand grammar, which unfortunately decayed

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and died out already during the time of the *Sasânians* as we perceive from some later versions of Zand-avesta, such as *Afrîn* etc.

Fourthly. It is traditionally known to all Desturs and even mentioned in the Rivâyats that all these translations etc., are productions of the disciples of Zoroaster, and that they were not composed at the time of Ardeshîr. This evidently justifies us in assigning them to the ante-Sâsânian period [1]).

But it is evident that, though they are of an Ante-Sasanian date, they were rearranged from the scattered fragments, and recollected from different places during the time of Ardeshîr and hence the confused state of the present books, such as the Vendidâd, can be easily understood, as the collectors at that time (A. D. 226) put together whatever fragments they found for their preservation in the form of books. In the same way was, I believe, this glossary made up.

In the third volume of Dînkard it is mentined that "the *Dinkard* "was originally composed by the disciples of Zoroaster (i. e. before the "Achæmenian dynasty, some time during the Assyrian reign, when the "Pahlavî language may have been in existence), and were preserved in two "copies in two different forts, *Shaspigān* and *Shapān;* the former copy "was destroyed by Alexander; at the time of that good king Ardeshir "they found out from the report the second copy (from the Shapan "fort) which was much injured and scattered and in a very bad state, "from which a learned Destur, *Tosreh* by name, recomposed it after

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1) The later inscriptions of the Achæmenian kings (400 B. C.) add more strength to this supposition, as in these inscriptions we find already the grammatical forms greatly confounded and the inflections lost, which confusion we also observe in some places in the Vendidâd, Yashts etc. This fact also leads us to suppose that at that time there must have been some other language of an uninflected nature in current use (which was probably Pahlavî) and the language of the cuneiform inscriptions was the court, and official language, as it is obvious that, before a language becomes dead, several changes and mixtures take place in it, as it is the case with the Prâkrit of the Marâthi and Gujarâti languages. I must here also mention that many words quoted in this glossary are totally unknown to the present Zand-avesta.

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"comparing the fragments with Zand-avesta. The work was again in a "scattered and fragmentary state at the time of the Arabs (A. D. 640); the "fragments were rearranged by the present author". [1])

It is not correct, I think, therefore, to suppose, that this glossary, or the version of the Vendidâd, was composed under the Sasanian dynasty. They were composed prior to it, though long after the Zoroastrian time, but still much anterior to the Christian era. Space will not allow me to dilate more on this subject; the reader, however, from what has been advanced already, will be able, I hope, to form a correct idea of the glossary.

It is also remarkable to observe that only a very few verbal forms are given in it. This may lead us to suppose that very likely the Persians had, like their Hindu brethren, two different sorts of Dictionaries of this kind, one devoted to nouns, just as the *Amara* and ***Vis'va kos'as*** in Sanskrit, and ***Fârsîyât*** in Persian; and another appropriated to all verbal forms, just as the *Dhâtu Pâṭha* in Sanskrit, and *Amad-nâmeh* in Persian.

Regarding the grammatical knowledge of the glossarist, it is evident, as I mentioned before, that he was not quite destitute of a knowledge of Zand grammar, as will be perceived from his lengthy remark on this subject after the numerals (see pagg. 2. 46).

Now this remark as well as the words *chikayaḍ, chikayatô, chikayên*, for singular, dual and plural, and several other remarks of the same nature in the same place, show that the glossarist must have known something of grammar. A still more striking feature in this grammatical definition is this, that the remark on the difference between dual and plural is thus simplified, "and from three upwards any more additions are also plural". However it shows that, though the glossarist knew the different

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1) See the Dinkard volume 3. A copy of an extract from it, touching the history of the Zoroastrian writings, has been published by Mulla Firoz in Avizehdin 1830 A. D. Bombay). He has read and interpreted several words wrongly, such as [illegible] which he read farengi, and translated it "greek"; but the word is only "pargandagi" scatteredness. [The extract is printed in full along with a translation farther below. M. H.]

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grammatical forms, his knowledge may have come to him only by tradition, as it appears he could not, in other instances, distinguish exactly the different cases and their inflections, or terminational changes; for instance, the Zand termination *anăm, ăm* [Avestan script] = [Avestan script] for the genitive plural, he takes simply as plural, but not as the genitive case [1]).

But though it is but justice to the glossarist to say that in his time grammar was very little understood, we cannot but regret that, since his time, our Desturs, instead of improving, have still more neglected the study of grammar, so much so indeed that they knew nothing whatever of it [2]) until a knowledge of it along with a critical study of the Zand texts was revived by the successive laborious studies and deep researches of some eminent European scholars, principally those of Burnouf, Bopp and Haug, and by the excellent edition of almost all the Zand texts by Westergaard, which is highly appreciated by the Desturs.

As regards the meanings which the glossarist (without regard to inflections and terminations) gives to the words, they are in most instances correct. But owing unfortunately to the ambiguity of the Pahlavî character, in which the meanings are given, and to the decline of a proper knowledge of this language among the Parsi priests, the meaning of the words has become in some places doubtful. The Editor and Translator has tried his best to find out those meanings which the compiler appears to have had in view.

The principal reason that the understanding of the Pahlavî meanings given by the glossarist has become so difficult is, that, although this glossary is to be had in almost all Zand and Pahlavî libraries in India and

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1) In the Persian this original termination became ân, which is applied now in all the cases of plural indiscriminately.

2) The following paragraph, from Ulemâi Islâm, written shortly after the termination of the Sâsânian dynasty, will give an amusing but a lamentable exemple of the utter ignorance of the Desturs of at even that date in this respect: Avestâ zebân i Ormuzd ast, u Zand zebân i mâ, u Pâzand în ast ke paidâ kunam. The reasoning of the Destur in the above passage is this, that Avestâ is the language of God and that one could not understand it without Zand.

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known to the Desturs only as a Dictionary of the Zand-Pahlavî language, yet it seems never to have been carefully or critically read by any of them; nor do they seem to have cared at all for it, as there is nowhere a single quotation from it to be found. Again, in many manuscripts, some of the Desturs have inserted interlineal Persian meanings to some words, giving them quite different from each other, for when one reads a word [illegible] *bunesteh*, another reads it *bandideh*, one reads the word [illegible] *dovin*, another *doniv*, a third has *dogun*; one reads the word [illegible] *va-de-heshne*, another *vaniâeshne;* one reads the word [illegible] *dokhti*, another *dvâti*, and so on, the instances being too numerous to be enumerated here. To make the "confusion worse confounded", the whole mass of these incorrect readings are jumbled together in Anquetil's volume, where again the meanings are still differently and most incorrectly rendered, which shows that even Destur Dârâb, the professed teacher of Anquetil, misunderstood and misinterpreted the meanings to his zealous pupil, the learned Frenchman, who made Europe for the first time acquainted with the Zand-avesta by publishing a translation of it.

The task of the Editor, to render the meanings correctly was, therefore, as may be easily imagined, no easy one; for in several places it was very difficult for him to arrive at an accurate and exact understanding of what the glossarist meant, on account of the ambiguity of the Pahlavî character in general, the great misconceptions on the part of the copyists, and the different incorrect renderings by the Desturs. Although the Editor and Translator has tried his best, to give a correct translation of the meanings of the glossarist, he cannot expect, nor is he vain enough to hope that this his first attempt will be found free from the imperfections incident to a work of this kind in respect of the arrangement and the romanizing, and especially as regards the translation of the work itself written in a doubtful manner in a language which has neither been carefully nor critically studied for many centuries past, and that translation too in the English language a correct idiomatic knowledge of which, it is hoped, will not be expected of him.

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It may be added that, though from a philological point of view, the Editor found several words and especially forms wrongly interpreted in the MSS. themselves, yet as an honest Editor he has thought it his duty not to make any change in the original opinion of the glossarist, of whatever nature it may be.

As at the commencement of the preparation of this work it was not thought, nor proposed, as it now is, to prepare a series of Pahlavî works, in continuation of this, the Editor and Translator has hitherto thought it hardly worth while to mention his own way of reading and pronouncing the Pahlavî words, although he has since long been of opinion that the present way of pronouncing some of them (either European or Indian) is not only incorrect and imperfect, but also without any foundation; and though he is of this opinion he has not thought it proper to bring his own system into full use in the present work, which he cannot do without, in justice to himself, previously fully publishing his reasons for the change; for, to publish a thing at once in quite a new and unusual system, (however sound that system may be) in the absence of the necessary explanations, would be apparently absurd and open to criticisms from all sides. With the exceptions, therefore, of a few essential changes in the pronunciation, all other Pahlavî words are transliterated as they are read by the Indian Desturs.

As this Zand-Pahlavî glossary is the earliest attempt at the compilation of a Zand dictionary, it will not be out of place to enumerate here the lexicons, glossaries, indexes which are known to me, with a few remarks on them.

1. There is a copy of a very old but incomplete Zand-Sanscrit glossary which I saw, in company with my learned friend Dr. Martin Haug, for the first time at Surat while employed in our tour through Gujerat in 1863 to 64. This small book was then examined by me. In it are to be found only those Zand words which are contained in the Yasna with their Sanscrit equivalents, which latter are exactly the same as to be found in Neriosang's version of the Yasna. The author of it is unknown, as unfor-

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tunately there is neither a beginning nor an end to it. It cannot, therefore, be ascertained whether it was made by Neriosang before his own version to assist himself, or was compiled from his version by somebody else. It is not made in an accurate manner, several words, though alphabetically arranged, being wanting. As regards the meanings, they are the same as given by Neriosang.

2. A small Zand and Persian glossary compiled by Destur Byramji Jamshedji Jamasp Asa (my great-grand-father). It contains about 500 or 600 words in all. The significations are given after the Pahlavî explanations without regard to etymology or classification. It is in my possession, and I believe there is no other copy of it extant.

3. Mr. Dhanjibhay Framji Patell of Bombay, the worthy son of our most esteemed townsman, the Hon'ble Framji Nassarwanji, Esquire, gave notice about fifteen years ago of his intention to publish a complete Zand-English Dictionary, but up to the present day the book has not made its appearance in public, nor have I had the fortune of inspecting it. I therefore can give no opinion on it.

Amongst the works of this nature of European authorship, I have to enumerate the following.

1. A carefully made Index of *Vendidâd Sâde*, with a glossary, published by Professor H. Brockhaus in his romanized edition of *Vendidâd Sâde*. Leipzig, 1850. This book was the first of this kind ever published. It contributed largely towards making the study of the Zand language more general in Europe. As usual with Dr. Brockhaus the task is very dexterously and accurately performed.

2. A complete alphabetical Index of all the remaining pieces of the Zand-avesta, which had not been indexed by Brockhaus, including all the Yashts and fragments, Afringan etc. (pages 144 to 342 of Westergaard's edition of the Zand-avesta) by Dr. M. Haug, compiled for his own private use. Copies of this book, however, circulated both in Europe (principally at Göttingen where it was copied from the original by Professor Benfey,

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who allowed some of his pupils to take copies of it) and In India, though the work has not been published.

3. Handbuch der Zendsprache von Ferdinand Justi which contains a Zand-dictionary. In this book which appears to be based on the two indexes mentioned, the passages in which the words are to be found in the various texts are cited which makes it very valuable for the students of the Zand langnage. The author has displayed great energy in its performance and deserves great credit for it. But I must add here that as regards the traditional explanations of the words which the author pretends to give he has mostly followed, it seems, Dr. Spiegel who has but an imperfect, and inaccurate knowledge of our tradition, as shown in his translation of the Zand-avestâ which is decidedly inferior to those we have in Gujarati. Many of his explanations are, therefore, erroneous. Though we cannot expect of him any good knowledge of our tradition, it is to be regretted, that so many words are rendered on mere guesses of the author, as these serious imperfections greatly diminish the value of this otherwise most useful book and make it desirable that a better Zand dictionary should be compiled by a more competent scholar.

In preparing this Edition I have used the following MSS.:

1. D. H. This is the oldest and most important of all MSS. from which the present text has been prepared. It was preserved in the library of Destur Khorsedji Barjorji of Surat, and presented in 1864 to Dr. Martin Haug in recognition of the great services rendered by him to Zand and Sanscrit philology [1]).

2. D. J. The second MS. was written by Destur Jamshed Jâmâsp Asâ of Nausarî (my great-grand-father), and is in my possession. It was written in the year Yezdegard 1160.

3. The third MS. written by Destur Jamshed Edal Behram Jamshed Jâmâsp Asâ (my uncle) in the year Yezdegard 1194 which is also in my possession.

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1) See about it pagg. 79. 80. M. H.

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4. D. N. The fourth MS. written by Destur Nosherwan Jamasp Asâ at Nausari in the year 1150, also in my possession.

5. The fifth MS. written by Destur Asa Nosherwan of Jamasp Asâ family (my father-in-law) in the year 1208.

6. The sixth, a very correct MS. which is about 300 or 350 years old. The name of the author, or the year in which it was written is not mentioned. It belongs to my friend Jamaspjî Bomanjî Bhowanagarî of Surat, to whom I am much obliged for having readily complied with my request to allow me the use of his numerous Pahlavî MSS. all of which are very valuable, and will be used for the preparation of the Government series of Pahlavî works with which I have been entrusted.

Poona, April 1867.

Hoshang Jamasp Destur.

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Introductory remarks

by M. Haug, Ph. D.

1. On the age and origin of the Pahlavî language.

The opinion advanced by Destur Hoshengji in his introduction (pag. II. III.) that the *Pahlavî* or so-called *Huzvâresh* language originated during the reign of the Assyrians over Persia, from 1230 to 708 B. C., will surprise all scholars who have as yet paid any attention to that language, and as the majority is wedded to preconceived opinions, they will, without proper examination, almost unanimously condemn it as an absurdity. Although he has given no sufficient proofs, yet his view deserves all consideration, as it is, to a certain extent, the traditional opinion of the whole Zoroastrian priesthood on the age of the Pahlavî language. It is actually strange to perceive that those scholars who make so much fuss about the all-importance of Parsi tradition, adhere to it only in minor points, such as the meanings of certain words, but abandon it altogether as regards the most important questions, such as the age of Zoroaster, the composition and preservation of the sacred books, the age of the Pahlavî language etc. Instead of paying, in this respect, the slightest attention to the traditional reports, they maintain, that, for instance, the Zand-alphabet is of post-Christian origin, and that the Zand-avesta, as we possess it now, was not written before the time of the Sasanidæ, and had been preserved for many centuries exclusively by memory, opinions which are laughed at and

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ridiculed by every Parsi priest (and I think justly) as absurdities. The Pahlavî language is assigned to the Sasanian period, as we do not find it employed in inscriptions, and on coins before Ardeshîr. But the promoters and advocates of this opinion have never, it appears, fully considered the questions which here quite naturally arise: how did the Pahlavî which is taken as a mixture of Semitic and Iranian languages, become the language of Persia, superseding the Persian? and why did the Sasanian kings who were so extremely zealous in preserving the national customs, manners and religion, make an essentially Semitic idiom their official language, disregarding thus the national language of Persia? As nobody will, I suppose, maintain, that a Semitic idiom was the original language of the Persians and Medes who were Aryans, we must account, in one way or other, for the fact that a Semitic language spread over the whole Persian empire to such an extent thad it could be made the official language. One has adduced commercial and literary grounds, by saying, that the Babylonian was the commercial language of Asia and that, since Christianity began to spread, Syriac books were much studied in Persia; but these reasons are certainly not sufficient to account for the official employment of the Pahlavî language under the Sasanian dynasty, and the fact, that all the commentaries on the sacred books were written in it. In every country where a foreign language is very extensively employed, and almost universally understood, it has been spread by conquest only. Persian did not become, for instance, the official language of India, before Mohammedan, nor English, before the English conquest, nor French that of England, before the Normans conquered it. Now the only foreign nations who held sway over Iran for any length of time during the period when alone the Pahlavî can have originated, were the Assyrians and the Greeks. The Assyrian reign terminated, if we take the latest date, certainly with the destruction of their capital, Niniveh, by Cyaxares and Nabopolassar in 606 B. C.; but the Medes shook off the Assyrian yoke (or rather began to shake it off) already at the time of *Dejoces* (700 B. C.) after the rule of the Assyrians had been lasting, as Herodotus (I, 95.) informs us, for 520 years.

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The overthrow of the Assyrian tyranny which appears however, not to have been completed before the end of the seventh century B. C., must have given a great impetus to the revival of national manners, customs, and the paternal religion which we have all reason to believe was that of *Zarathushtra Spitama.* It is a very significant fact that Pârsî tradition unanimonsly places Zoroaster at the very time of the complete termination of the Assyrian sway, that is, towards the latter part of the seventh century B. C.; for we learn from the *Ardâi Vîrâf nâmeh*, (composed during the first century of the Sasanian dynasty) that the Zoroastrian religion had been in existence for 300 years when Alexander conquered Irân, and destroyed Persepolis along with the library in which the original copy of the Zand-avestâ was kept (see my Lecture on an original speech of Zoroaster with remarks on his age pag. 20); this brings back the age of the prophet to 630 B. C. With this date agrees on the whole a statement by *Masûdî* (about 950 A. D.) [1]), that the Magi affirm, that Zoroaster lived 280 years before Alexander, that is, 610 B. C. Further weight is added to it by a story, related in the Dâbistân according to Pârsi and Mohammedan reports (1, pag. 308), that the Khalif *Mutawakkal* ordered in the year A. D. 846 the cypress which Zoroaster was said to have brought from the garden of paradise, and planted at the gate of the fire-temple at *Kishmâr* to be cut off, after it had been standing for 1450 years. If we take solar years, as we are fully justified in doing, we arrive at 604 B. C. as the date when the tree was planted; this was done, as it appears, shortly after the fall of Niniveh, in commemoration of some great event, probably the revival of the ancient Zoroastrian religion. All these statements tend to prove that at the time of the Median king *Cyaxares* who was ruling during the period indicated a great movement in favour of the Zoroastrian faith took place, which can be only a revival, as the founder, according to the unanimous statements of early Greek and Roman authors, lived long before that time. The Zoroastrian religion appears, as we may

1) See Chwolsohn, Die Sabier II, pag. 690.

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learn from *Agathias* (II, 24, pag. 117 ed. Niebuhr) to have become almost extinct during the Assyrian reign, and entirely amalgamated with Babylonian and Assyrian idolatry, as the Persians worshipped, before the Zoroastrian innovations, (as Agathias calls the doctrines of Zoroaster) i. e. before the revival of the old religion, Bel, Sandes, Saturn etc. This circumstance throws light on the expression *paoiryôḍkaêsho* "a professor of the ancient religion" by which the traditional books, chiefly the *Dînkart*, understand only the Zoroastrians. Their Fravashis appear to have been introduced into the prayer formulas at the time of the restoration of the old religion; for before that time there would have been no occassion, as all Parsis appear to have professed the Babylonian religion, or rather a mixture of it with their own, and made no distinction between their own and that of the Babylonians and Assyrians.

It is to the time of Cyaxares that we must ascribe the invention of the so-called Zand-alphabet for the purpose of preserving the sacred texts; for at the time of Ardeshîr Bâbegân, there would have been, according to the statements of the Dînkart and the Ardâi Vîrâf nâmeh and the tradition of the Pârsi priests about the great ignorance of the priesthood regarding the religion at that time, no one able to invent such a minute alphabet, expressing every shade of articulated sounds of a language which had been dead, at that period, for a considerable time. It was at the same time and the early period of the Achæmenian rule that the books of the Zand-avestâ of which the present Zandtexts are fragments were collected, arranged, commited to writing, and commented on, and not at any period subsequent to it, for during the rule of the Achæmenian dynasty to which the Magian priests never appear to have taken a liking, as tradition has forgotten them almost entirely, whereas Cyaxares *(Hushîdar, Uvakhshatra)* is expected to appear again for the restauration of the Zoroastrian creed, the Zoroastrian religion was, on political grounds, not better cared for than the Babylonian or Assyrian idolatry, though the kings professed the Zoroastrian creed, as we may learn from the facts

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that, according to the Bisutûn inscription, Darius restored the temples [1]) which *Gumâta*, the *Pseudo-Smerdis*, had destroyed, and *Artaxerxes Mnemon* (404—368 B. C.) ordered images of *Anâhita* to be made and put up at various temples (see Clem. Alexandr. Protrept. ch. 5. pag. 43. ed. Potter) which must have been regarded as an abomination by the true Zoroastrians, just as it is done by them now-a-days. As the Magi were Medes, and desirous of wresting the sceptre over Irân from the hands of the Persians, the Achæmenian rulers had no occasion to strengthen them and fan their fanaticism by collecting their books, restoring their religion and spreading their tenets by force, as they would have been expected to do. Only the two first kings of the Achæmenian dynasty, Cyrus and Cambyses, appear to have given much support to the Magian religion, but after the attempt of the Magi to seize the reins of government, had been frustrated by Darius, he and his successors had all reason to remain as indifferent as possible to their religion, and avoid taking the lead in any thing which might have fostered their fanaticism.

Notwithstanding, the Zoroastrian religion remained a recognized, and even to a certain extent, the state religion of the Persian empire during the Achæmenian rule, and religious learning could be easily kept up by the priesthood. Many commentaries and original books on religious matters may have been composed during that time. But the Macedonian conquest which was completed in the year 330 B. C. changed entirely the state of affairs. The Greeks, in order to take revenge for the destruction of the temples at Athens by Xerxes, destroyed Persepolis, killed the priests, and burnt the library containing the original copies of the sacred books, the texts along with the commentaries, as we learn from the Dînkart and the Ardâi Vîrâf. From this blow which is unanimously, and I think justly, attributed by tradition to Alexander, and not to the Arabs, the Zoroastrian religion never recovered. The books were scattered, and the priests became every day more ignorant, as no native rulers had any interest in

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1) These can be only idoltemples, as the Magian priests had no temples at all, and hated idolworship as fanatically as the Jews, or Musalmans.

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promoting a knowledge of the Magian religion. After an interval of about 500 years, during which the religion as well as the sacred texts must have suffered greatly, the restorer of the paternal religion appeared in the person of Ardeshîr Bâbegân (A. D. 226.). Under his reign the texts along with the commentaries were recollected, and Zoroastrianism made the religion of the state. The Pahlavî was raised to the rank of an official language.

Now the question arises, why did Ardeshîr Bâbegân introduce the Huzvâresh language which had not been the official language during the reign of the preceding dynasty, the Arsacidæ? As he was the restorer of the national customs, and the ancestral creed, we may expect him to have given his support to the cultivation of the national language. But Huzvâresh, on account of its purely Semitic character, chiefly as shown in the inscriptions, can never have been the vernacular language of Persia, which rank must have always been held by the Persian, as we find it there in antiquity as well as in modern times and up to the present day. Had it once died out, it would be no longer existing, as a language once dead, is generally never made a living one. The preference given to Huzvâresh by the Sasanian kings over the vernacular can be only accounted for by supposing that the character of sacredness was attached to it, as it was the language in which all commentaries on the religious books, and on the laws were written, occupying for the Zoroastrian community the rank of a church and law language just as Latin in the middle ages in Europe.

The question about the age of the Huzvâresh language is closely connected with that about the age of the Huzvâresh commentaries on the sacred texts, and the traditional books written in it. The two most important documents relating to the history of the Zoroastrian writings, the introduction to the Ardâi Vîrâf, and a passage from the Dînkart (see the appendix to this tract) clearly state, or indicate that commentaries on the sacred books, and original compositions in the Pahlavî (Huzvâresh language) were extant at the time of the destruction of the great library at Persepolis by the Greeks (330 B. C.). For the *Dînkart* which is by far the

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largest Huzvâresh work in existence[1]), and the most important storehouse of traditional lore, comparable to the Jewish Talmud, is said to have been originally composed by the disciples of Zoroaster himself (though it is admitted that it was, after the copies had become scattered, and destroyed several times, recomposed from the fragments). According to the Ardâi Vîrâf, the original copy of the sacred texts which was deposited in the fort at Persepolis, contained both *Avesta* and *Zand;* but by *Zand* one understood throughout the Sasanian period only the Pahlavî language, and commentaries written in it, as the reader may learn from the first pages of this Zand-Pahlavî glossary. If we further consider, that almost the same character of sacredness was ascribed to the *Zand* or original Pahlavi commentary as to the *Avesta* or original text itself, as is clearly shown by some explanatory remarks added (during the Sasanian period) to the Pahlavî translation of some passages of the *Yasna*[2]), and by the fact that the Pârsi scripture is commonly called *Avesta-Zand* in the traditional books, we are driven to the conclusion that commentaries in the *Huzvâresh* language on the sacred texts must have been in existence long before the Sasanian period. For at the time of the restoration of the Zoroastrian religion by Ardeshîr Bâbegân the priests were so ignorant (as we learn from the Ardâi Vîrâf, and as it is generally believed by the Parsis now-a-days) that they had been utterly unable to compose only half as good a commentary as that one on the Vendidâd is. All they could do was to collect the texts and

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1) There is unfortunately only one complete copy of it in existence which is at Nausari in the library of the Destûr-i-Destûrân. I saw it together with Destûr Hoshengji on our tour through Gujarat in January 1864; it comprises about 2000 huge pages. Notwithstanding the numerous efforts which have been made, no transcript of it could be obtained. Parts of it are in several other libraries. I possess (out of the seven volumes) the second and seventh, which contain the most valuable information (hitherto utterly unknown), principally lengthy extracts from some Nosks which are now lost, and many traditional reports about Zoroaster. As regards the understanding, it is the most difficult Pahlavî work in existence, differing widely from the easy style of the Bundehesh, Ardâi Vìraf, and other compositions of the Sasanian period.

2) tâ in Yas. 30, 1. 31, 1., and vâ 29, 7. are explained by [Pahlavi] Avestâk o Zand.

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translations, and all other helps, such as glossaries etc., and try their best to obtain an understanding of them. Of the Pahlavî versions of the Vendidâd, Yasna and Visparad now existing, we can only assign the glosses to the Sasanian time, but the actual renderings must rest (chiefly those of the Vendidâd) on much earlier translations.

Now, if according to all the evidence [1]) which has been adduced, it is hardly possible to deny the existence of translations of the sacred texts before the Sasanian times, and if we bear in mind the importance attached to the Huzvâresh as shown above, we may safely conclude, that this language must have been in use among the Magian priesthood long before that time.

However I know very well that all the arguments adduced are not sufficient to prove the origin of the Huzvâresh language during the Assyrian period. This is only possible by showing an actual identity of the Huzvâresh with, or at any rate, the closest relationship to the Assyrian of the cuneiform inscriptions. Although several important items can be pointed out (as will be done hereafter) to prove a closer connection of the Huzvâresh with the Assyrian than with any other Semitic dialect, yet our knowledge of the Assyrian is not advanced enough to settle the question finally.

Before entering on this discussion I must state my opinion on the nature of the Pahlavî language which the Sasanian kings employed in their inscriptions, and its relation to the Pahlavî of the books. Professor Westergaard believes them to be essentially different, as he takes the former for a purely Semitic, the latter for an Iranian language. But on a closer investigation of the Sapor inscription A of *Hajiâbâd* (B shows another Semitic idiom which is no Pahlavî, but very near it) I became fully convinced of the complete identity of the language exhibited in it with the Pahlavî

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1) To it the statement of Pliny (N. H. 30, 2.) may be added who says that Zoroaster composed, according to Hermippos (250 B. C.), two millions of verses: This notice is only intelligible, if the commentaries are also counted, as the pure Zand texts cannot have been so numerous according to Parsi tradition. Pliny mentions even commentarii on the Zoroastrian writings, but states that they perished (that is chiefly since the time of Alexander).

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of the books, and of the purely Semitic nature of both. I give here my proofs in short [1].

1. The termination *man* which is known as a peculiarity of the book-Pahlavî is to be met with also in the inscriptions, and added to the very same words as in the former; it is expressed by the character. Instances from the Saporinscription A (Westergaard's Bundehesh pag. 83): lin. 1. 5. 7. 13. *zanman* = *danman* "this"; l. 3. *barman* = *benman* "son"; l. 8. 16. *olman* = *varman*, or *valman*, *olman* "he, him, it"; l. 9. *tamman* = *tamman* "there"; l. 10. 12. *homan* = *homan* "it is" (in *homan-am* "I am", *homanâd* "he is"); l. 11. *lanman* = *roman*, *lanman* "we"; l. 12. 16. *yadman* = *yadman* "hand"; l. 12. *lagalman* = *ragalman* "foot". — In the inscription B the termination occurs only in some of the words mentioned, such as *zanman*, *tamman*; but, instead of *yadman*, we have *yadâ*, a purely Chaldaic form, and *homan* is not to be found at all; instead of *lanman* "we" there is only *lan* (lin. 10.).

2. The peculiar prepositions and adverbs of the Pahlavî books are also to be found in the inscriptions. Instances: l. 2. 4. *min* = *min* "from"; l. 4. *apan* = *avan* "in"; l. 6. 12. *pavan* = *pavan* "in"; l. 13. 15. *ol* = *var*, *val*, *ol* "to, into" (comp. Hebrew על); l. 5. *âmat* = *âmat* "that"; l. 8. 9. *aik* = *âigh* "ὅτι"; l. 9. *lâ* = *lâ* "not"; l. 11. 14. *akhar* = *akhar* "after".

3. The pronouns are in both the same. Instances: l. 1 *li* (the same as in B) = *le*, *li* "I"; l. 11. *lanman* = *roman*, *lanman*

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1) A translation and explanation of both texts of the bilingual Sapor inscription I hope to publish soon.

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"we"; *zanman* see under 1; l. 9. 12. 13. 15. *zak* = *zak* "this".

4. The verbs are, on the whole, the same. Instances: l. 5. 6. 14. *shadîtan* [1]) (B *shadît*, past part. fem. of *sh'dai*, Chald. שְׁדָא "to throw") = *shadôntan* "to send" (see the *Pahlavî-Pâzand Glossary* pag. 17. l. 5.); l. 7. 13. *hanahtûn*, 3 pl. perf. of *hanaht* (Chaldee and Syriac אֲחֵת *akhēt* "to put, place", instead of *an'khēt*, causal of נְחַת *n'khât* "to descend") = *anâtûntan* (read: *anakhtûntan*) "to put, place" [1]); l. 8. *lamîtan* (B *ramît*, past part. fem. of *ram'ai* "to throw", Chald. רְמָא) = *ramîtûntan* "to throw"; l. 9. *yehavôn* (B. the same) = *yehavûnat* "it is" (Chald. הֲוָא *havâ'* "fuit"); l. 10. *yehavôn homan* = *yehavûnt homanad* in the phrase: *patyâk* (instead of *paitâk*) *yehavôn homan* "it is public, known" = *pêtâk yehavûnt homanad*.

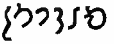
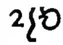
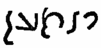
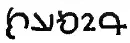
5. There are nowhere in the inscription Iranian verbal terminations to be observed, but the few which are found, are undoubtedly Semitic; see those mentioned under 4. Of nominal terminations we observe only the plural suffix *ân* in *malkân* "kings", *shataldalân* (instead of *shatardarân*) "Satraps" etc. which is generally derived from the old Persian gen. plur. *anãm*, but it may be as well, and I think with more reason, explained from the Assyrian where the emphatic plural is *ân*, nom. *ânu*, acc. *âna*, gen. dat. *âni* (see Oppert in the Journal Asiatique, Tome XV,

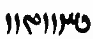
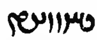
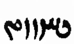
1) This n is no part of the infinitive termination tan, but a suffix, very likely that of the first person plural. Grammatically the infinitive is impossible in those cases in which it is found after t in the Saporinscription.

2) The inscription B which is only a translation of A has instead of it hasaimûn which is clearly a Hifil of שׂוּם "to put".

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of 1860, pag. 111; his statements are confirmed by the texts). For the proper plural termination in Zand is *ãm*, and *anãm* only used of the words ending in *a*. The change of a final *m* in Zand and old Persian to *n* in modern Persian appears to me very doubtful, as I am not aware of a single iustance which would really prove this change. The other Persian plural termination in *hâ* cannot be explained from Zand or old Persian at all, and we have to look for an explanation from the languages of the cuneiform inscriptions. The only trace of Iranian grammar in the inscription A appears to be the application of the *Idhâfet i* in  *Shakhpukhri;* but I have no doubt that on further investigation it may be also traced to Assyrian origin.

The only Iranian elements to be found in the inscriptions are a few words chiefly relating to religion which were borrowed from the Persian, such as  *mazdayasn* "a Zoroastrian"  *minû* "divine, heavenly",  *yazdân* "God",  *parmât* "ordered" *(pairimâta*, Persian *farmûda)* etc.

The only real difference which appears to exist between the language of the inscriptions and that of the books is, that the Irânian terminations of moods, and the persons in the verbs are omitted altogether in the former, whereas they are to be met with constantly in the latter. This can be easily accounted for, if one bears in mind that the Parsi priests have become accustomed for many centuries to pronounce all Huzvâresh words, as if they were Persian. They write, for instance,  *(yehavûntan)*,  *(yehavûnat)*,  *(yehavûnêd)*,  *(yehavûnt)* etc., but read always *bûdan*, *bavâd*, *bavêd*, *bûd* etc. As the Assyrian way of distinguishing persons, moods and tenses differed very much from the Irânian, and was, in several respects, much more defective than the latter, it was thought necessary, in order to preserve the correct understanding of the old Assyrian *(Huzvânash)* versions, to add the Irânîan terminations to the Assyrian words. This was originally the so-called *Pâzand* i. e. the commentary on the Zand in the language known to every one, whereas Zand

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(i. e. Pahlavî) was the language of the priests and learned men. This Pâzand is certainly of Sasanian origin, and was added only after the collection of the fragments of the Avesta with the old Huzvânash versions. In the course of time both the *Zand (Pahlâvî)* and the *Pâzand* (Persian) were mixed up into one jargon, which has taken almost up to the present day with the Pârsi priests the same place which Latin occupies with the scholars of Europe. This is the Pahlavî of the books which is, as we have seen, no Iranian language at all.

Now I have to state what I know of the relationship in wich the Pahlavî stands to the Assyrian language, or rather of the supposed identity of both. Of the Assyrian with which the Babylonian appears to have been identical we have to distinguish two principal dialects, which may be called High-Assyrian, and Low-Assyrian, the former being the language of the cuneiform inscriptions, the latter that of the common people which was generally written with the old Aramæan or Phenician character; they appear to stand to one another exactly in the same relationship as the language of the Hieroglyphics to the Demotic. The High-Assyrian, as exhibited in the third language of the trilingual cuneiform inscriptions, and in the records of the Assyrian and Babylonian rulers, is distinct from all other Semitic dialects with which we are acquainted. It is richer in forms than either the Chaldee or the Hebrew, and stands in this respect nearest the Arabic. The Low-Assyrian is an Aramæn dialect and stands nearest the Chaldee. In later times it was known by the name of the *Nabathæan* language. We find it officially employed during the time of the Achæmenian dynasty, as we may learn from the legends on coins which were struck by various Satraps during that period. The few words which occur in them show some features peculiar to the Pahlavî, such as the vowel *u* (و) at the end of names whether they are of Iranian or Semitic origin. Thus we find תריבזו *Tiribazu*, פרנבזו *Pharnabazu*, תבלו *Tabalu*, עבד זהראו *'Abd-zohar'u*, תדנמו *Tadnamu* [1]). The relative pronoun זי *zi*

1) See Duc de Luynes, "Essai sur la numismatique des Satrapies sous les rois Achéménides. Paris 1848". Blau, "De numis Achæmenida-

which is employed in Huzvârash (the Iranian pronouns being generally added to it, *zîm* etc.) is also found on a coin of *'Abd-Zohar*, the Satrap of Cilicia.

In the legends on the Nabathæan coins of Petra which appear to have been struck since 151. B. C. we find that most of the proper names end in *u*, for instance, נבטו *Nabṭu* Nabathæa, מלכו *Malku* (Malchus, name of a Nabathæan king), אמנו *'Amanu*, חלדו *Khuldu*. The same we observe in the Sinaitic inscriptions which are of Nabathæan origin (instances: ירחו *Yarkhu*, משו *Mashu*, וילו *Vîlu* etc.); the use of this *u* is, however, not restricted to proper names, but it is found in common nouns also, such as אמירו *'Amiru* "Emir" [1]).

As regards this final *u*, we may well say that it is one of the most distinctive features of the Huzvârash, as it is added there to almost all nouns, infinitives and past participles which end in no vowel expressed by writing. The most curious views have been set forth on it. Some regard it as a miswriting, or quite a meaningless addition, others read it *n* which cannot be explained in any satisfactory way, others *a*, as some of the words which are marked with it, are pronounced in Persian with final *a*, for instance *(kantu) karda*. There can be no doubt that the real meaning of this final *u* has been as unintelligible to the Parsi priests almost since the beginning of the Sasanian times as the cases of the Zand-language. In the Sasanian inscriptions it is not employed, which clearly shows that, as it was no longer pronounced (or understood), it was not expressed in writing. But the priests who slavishly stuck to the old Huzvânash versions kept it when making their copies.

In the High-Assyrian cuneiform inscriptions we find this *u* very frequently employed in nouns as a sign of the nominative case, e. g. סרו *saru*

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rum Aramæo-Persicis. Lipsiæ 1855." (pagg. 5—7. 12. 13.). J. Brandis, "Das Münz-, Mass- und Gewichtswesen in Vorder-Asien. Berlin, 1866." (pagg. 351. 429 etc.)

2) See the article by Levy on the Nabathæan inscriptions in "Zeitschrift der Deutschen Morgenlændischen Gesellschaft" vol. XIV, pagg. 363—484.

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"king", רבו *rabu* "great", אבו *'abu* "father", but it appears to have been used also for the oblique cases, principally in proper names; compare *sar Babilu*, "king of Babylon". In the Low-Assyrian written in the Aramæan character we find it also used at a very early time, as we learn from a seal found at Koyunjik which bears the inscription לעתרעזו *le'atr'azu* "belonging to *'Atra'z*". 1)

From the final *u* to be found so frequently in nouns and infinitives we must distinguish the final *u*, or *vu*, to be met with after verbs, e. g. ‮טויטןו‬ *yehavunêtu*. This is also to be traced to an Assyrian source, but of quite a different nature and origin. We find in the Ninivite inscriptions very frequently after the aorists (expressed by the second tense of the Semitic languages) the syllable *va* 2) which appears to express the reference of the preceding action to the following, and can often be translated by "and", "and then", but not always. It is not the common particle "and", as it never appears between nouns.

Let us now mention some other peculiarities of the Assyrian and Huzvâresh languages which point to a common source.

1. In the Pahlavî we observe that nouns which end in Persian in a vowel, are generally followed by a guttural, e. g. *avestâ* is *avestâk, karfa* "a meritorious action" is *karpak*, *kanpak*, *nu* "new" is *nuk* etc. The same peculiarity we find in the Assyrian inscriptions, as we learn, for instance, from the way, in which the final *a* of *Ahura-mazdâ* is written. Though the sign of the syllable *da* would have been sufficient to express the *a*, we find often a guttural *h (kh)* added after it, so that the Assyrians probably pronounced the name *Ahurmazdâkh;* other instances:

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1) See Layard, Niniveh and Babylon pag. 155.

2) See the great inscription of Sanherib col. I, lin. 29—35 in "The Cuneiform inscriptions of Western Asia edited by Sir Henry Rawlinson vol. I"; the great inscription of Nebucadnezar both in the archaic and common character (in the same work) col. 1, lin. 63; the Assyrian inscription of Persepolis 3: iddinu va "he gave", Oppert, Expédition en Mésopotamie II, pag. 252; the inscription of Sardanapal in the Louvre, lin. 2, asbat va "I seized", Oppert, E. M. II, pag. 358.

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Akhamanishi(kh), "Aryaramna" (a proper name); *Hishi(kh)arsha(kh)*, *Khshyarsha* "Xerxes"; *Uvidarnakh* "Vidarna" (a proper name) etc.

2. The suffix [Pahlavi] which forms adverbs from substantives and adjectives, is apparently identical with the Assyrian suffix *ish* which serves exactly the same purpose. The Pârsi priests read it *ihâ* or *hyâ* which reading appears to have been current already ad the time of Neriosang (about A. D. 1350), as we may learn from his Pâzand transliterations of Huzvâresh texts. It is, however, just as incorrect as many other readings of old Huzvânash words, as it cannot be explained from any Iranian or Semitic language. We are, however, perfectly justified in reading it *yash* or *îsh*, in which case the whole mystery is cleared up. Instances from the Huzvânash: [Pahlavi] *vanâskârîsh* "in the way of a sinner, sinfully"; [Pahlavi] *dâtîsh* "in the right way, rightly, properly"; from the Assyrian: שַׁלְמִשׁ *shalmish* "up to the end, completely" (from שלם), כַּכְבִשׁ *kakkabish* "with, in stars" (Hebr. כּוֹכָב *kôkâb*), *ṭabish* "in a good manner" (Hebr. טוֹב *ṭôb*). [1]

3. The name of *Ahura-mazda* in the Huzvânash versions, [Pahlavi], which is traditionally read *Anhoma*, can be only explained from the Assyrian. All attempts made by some modern scholars to read out of it *Hormazd* are in vain, as the Pahlavî characters of [Pahlavi] can by no means express the sounds required for *Hormazd*. Moreover, it would be very strange to suppose that the Pârsi priests should have forgotten the pronunciation of the name of their God, or wilfully mispronounced it, as this would have been a great sin according to their religion. The explanation is, however, simple enough. They found the name constantly written [Pahlavi] in the old Huzvânash versions which were collected at the time of Ardeshîr, and kept it conscientiously. This can be the only reason that they did not substitute [Pahlavi] *Hormazd* for it. The writing [Pahlavi] represents, however, the name *Ahura-mazda* just as well as [Pahlavi]. We must

1) See Oppert, Expédition en Mésop. II, pag. 269; Grammaire Assyrienne §. 198.

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divide it into *an.* [1]) *ho. ma.* The first is the well-known Assyrian word *an* "God" (originally expressed by the image of a star, as we learn from the inscriptions in the archaic character), which always precedes the names of the Gods; *ho* is the abbreviation of *hur*, *hor*, and *ma* that of *mazd*, the whole meaning thus "the God Hormazd".

4. Another strong argument for the supposed original identity of the Huzvânash with the Assyrian is furnished by the occurrence of Turânian suffixes and words in the Pahlavî. As the Assyrians borrowed their whole system of writing along with the phonetic values attached to each character from a Turânian nation [2]), it is quite natural to suppose that Turânian words crept into their language and could interchange with their own. And indeed several Assyrian words as read at present do not appear to be of Semitic origin. So, for instance, the auxiliary verb *tur* "to be", which is so frequently met with in the Assyrian inscriptions, is no Semitic word, but we find it in the Turânian version of the Bisutun inscription [3]).

The suffix [Pahlavi], [Pahlavi], *eshn, esn esni* which is of very frequent occurrence in the Pahlavî [4]) cannot be explained from any Iranian or Semitic language; but it is partly employed in the same sense as in the Pahlavî (as a 3 person of the imperative) in the Turânian versions of the Bisutun and Persepolitan inscriptions, e. g. *farpisni* "let him kill", *nusgasni* "let him protect" [5]). The word [Pahlavi] "a place, district" which is traditionally read *jinak* is also of Turânian origin. For it is, in my opinion, identical

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1) In the Rivâyats this a n is sometimes regarded as being separate from the name "Hormazd". For in a passage of a fine Rivâyat belonging to the collection of Zand, Pahlavî and Persian MSS. which I made for the Government of Bombay, (Nr. 29, b. fol. 403, a) the name is written [Pahlavi] An Hormazd.

2) This has been shown by Oppert beyond doubt in his Exp. en Més. vol. II.

3) See my pamphlet "Ueber Schrift and Sprache der zweiten Keilschriftgattung". Göttingen 1855, pag. 33.

4) See my pamphlet "Ueber die Pehlewisprache". Göttingen 1854, pag. 17.

5) See "Ueber Schrift and Sprache der zweiten Keilschriftgattung" pagg. 31. 42; Oppert, Exp. en Més. II, pag. 198.

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with the Turânian *kintik* "place, town, a cultivated field" the ideographic sign of which is always added to the names of certain places, such as Babylon, Borsippa, Sippara, Accad, Elam, the river Euphrates etc. [1]) Another word of the same origin is *damdamâ* "sea" *(Pahlavî-Pâzand Glossary* pag. 2, l. 10), Turânian *dim, tim* "water, sea".

The arguments adduced in the above will be sufficient to make the original identity of the Huzvârash with the Assyrian appear very probable to every impartial and judicious scholar. Additional proofs I may give on another occasion, as my own knowledge of this very difficult subject advances.

The Assyrian appears to have been well known in Irân even at the time of the composition of the original *Avesta*; for we find in the present texts at least two words wich were of frequent use in the Assyrian, but cannot be explained by means of the Aryan languages. These are *asperena* and *naska;* on *asperena* "a particular weight, a talent" see note 3 on pag. 60. *Naska* "book" Pahlavî ﻭﺍﻧﺪﻛﻮ *nusk (Nosk)* is the Assyrian *nusku* which does not signify "unction", as Oppert, mislead by a false etymology, supposes, but something connected with writing. *Nusku* which is still preserved in the Arabic *nuskhat* "a copy of a book" is the Assyrian pronunciation of a very frequent character which was pronounced *pa* [2]) in the Turânian (Casdo-Scythic), and expresses ideographically the God *Nebo* who is the writer of the gods [3]); if preceded by the ideographic sign for "wood", it is pronounced in Assyrian *ḥarat* [4]) which cannot mean

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1) See Oppert, Exp. en Més. II, pag. 95. 89. (nos. 23–29. 34. 35). 108 (no. 18).

2) See the bilingual explanation of ideogrammes in "The Cuneiform Inscriptions of Western Asia, edited by Sir Henry Rawlinson" vol. II, pag. 2 lin. 344.

3) See "Chwolsohn, Die Sabier". II, pagg. 164. 685. Nebo has revealed the cuneiform character (makmir, the writing of the kemarim כְּמָרִים who are well known in the Old Testament as the Babylonian and Assyrian idolpriests); see the preface of Sardanapal to his vocabularies in Oppert, Exp. en Més. II, pag. 360.

4) See Oppert. Exp. en Més. II, pag. 87.

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"sceptre" as Oppert thinks, but "style used for writing" [1]) (compare חֶרֶט "style" Jes. 8, 1.), as the root חרט *kharaṭ* means to "cut, to sculpt, engrave" in the Semitic languages, but has nothing to do with words meaning "to rule, staff, sceptre". *Nusku* probably signifies "book", and Nebo, as the secretary to the gods, was the "God of books".

It is, according to this investigation, not at all improbable, that the Huzvânash language originated at such an early period as that one assigned to it by Destur Hoshengji.

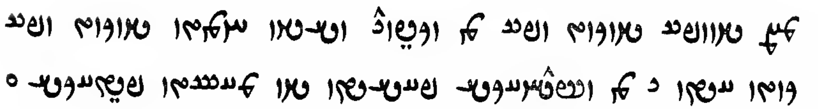
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1) The passages from the great Nebucadnezar inscription col. I. lin. 43. 60. where the words haratu and harana occur, appear to have been misinterpreted by Oppert, Exp. en Més II, pagg. 312. 13. 15. The words harata isharti usadmih gatûa (yadûa) mean: he (Nebo) made my hand raise the style of justice, i. e. Nebo directed my hands to write just decrees; usadmih is the Safel (causal) of damakh which root means in Arabic "to be raised". The other passage lin. 60 ḥarana ishartam tapakid-su, I translate "thou (Nebo) hast made him keep the style of justice" i. e. thou hast confided it to his hands, made him thy trustee on this earth; for the king's decisions are believed to be inspired by Nebo, the secretary to the gods who knows all their thoughts. It is, however, possible that in later times the style was mistaken for a sceptre.

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Appendix.

1. Extract from the third volume of the Dînkard (taken from Mulla Fîrûz, Avîzeh dîn pagg. 5—22).[1]

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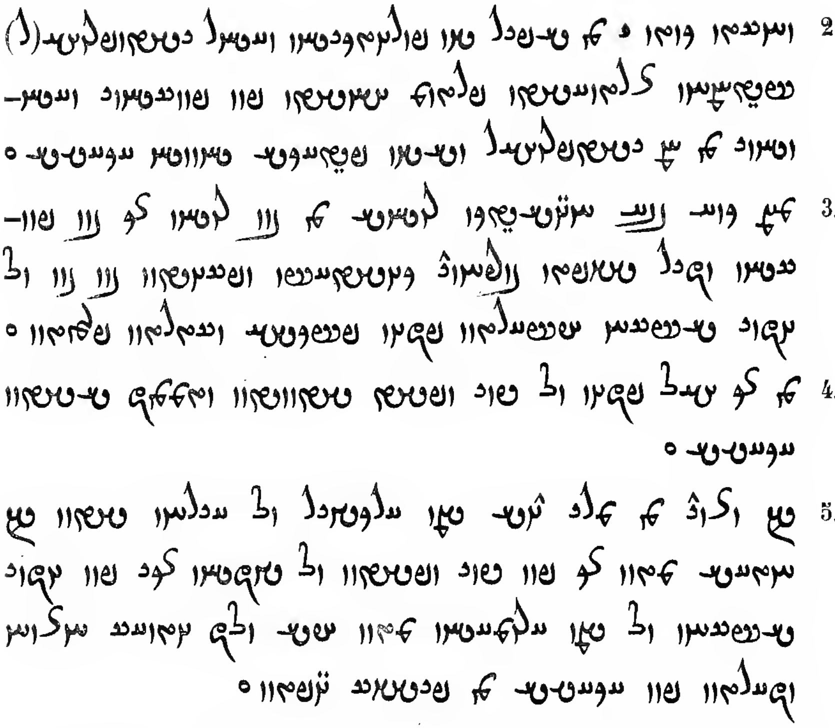
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1. Maam dînu napîk Dîn-kant-napîk man nakîzand vehdînu homandu Dîn-kant-napîk kant, ait man visp dânâkê pâshîd dînu mahêst paitâkê.

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1) This text does not appear to have formed an original part of the Dînkart. It must have been added when its fragments were collected and arranged for the last time, to serve as a historical record of the fate of this storehouse of traditional lore. I print it here from a copy which has been written by Destur Hoshengji for my own use. In my transliteration I have introduced some changes, for the principal of which I think it necessary to state my reasons. which is generally read var, I transliterated ol, as it is the Semitic עַל, the ע' being expressed in the Pahlavì by ; compare vad "to, up to", Hebrew עַד. The preposition "in" which is read dayen, I read yen or 'in, as it is completely identical with the Assyrian אִן 'in "in". The after the verba finita I transliterated vu (va would be perhaps better) as it is evidently the Assyrian va employed in the same way; see pag. XXVI. The final has been pronounced u throughout; see pag. XXV. "spirit" which is generally read madonad, or taken for a mispronunciation of minui "heavenly" in Pâzand, I read mainivat which I regard as an old Persian word conveying the same sense as the Bactrian mainyu. "God" which is pronounced yehân or îhân by the Desturs is not identical with yazdân, as some European scholars have taken it, but also an old Persian word, yasana, or yadana "deserving worship". — As regards the translation, I have used the Pâzand by Mulla Fìrûz and his Gujarâti version, along with the corrections made by Destur Hoshengji, but without constantly adhering to their interpretations.

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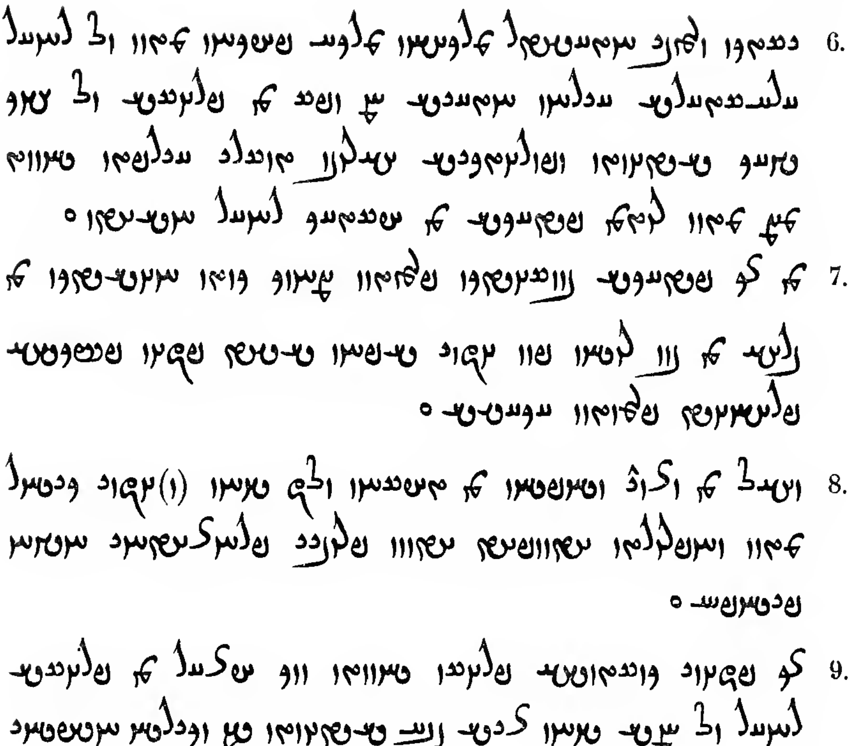
2. *Nukhustu kantu man shapîr dînu poryô-tkêshanu vakhshûr yeshtu-frohâr Sapetâmânu Zertoheshtu partûm hâveshtu pavan punseshne vakhshûneshne man ham yesht-frohâr vehdînu paitâkê yehavûneshn âgâsî.*

3. *Maam kenâ babâ angushîtak roshnî man bun roshanu zak bun punseshn vachîr dahyupatu burzânvad kai Vishtâsp napîkînîtvu bun bun ol ganju i Shaspikân avaspârdvu pazhînu pazhîzkihâ vastartanu parmûtvu.*

4. *Man zak akhar pazhînu ol dazhu i nipisht shadûnîtvu tammanach dâshtanu âgâsî.*

5. *Yen vazand man marê dosh-gadman Alaksandar ol Airânushatanu yen khotâê mat; zaki pavan dazhu i nipisht ol sochashn; zaki pavan ganchu i Shapîkân ol yadman Arûmayânu matvu. Avash olach Yûtnâik huzvân vichârtvu pavan âgâsî man pêshînîk guftanu.*

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6. *Jastaku olmanbi Antakhshatar malkaân malkâ Pâpakânu matvu ol lakhâr ârâstârî Airânu khudâyâ; ham napîk man pargandagî ol aêvak jinâk· jaitgûnatu; u poryutkêsh ahlubu Tosre Harpatu yehavûnad maam matvu rutman paitâkê man avistâk lakhâr andakhtu.*

7. *Man zak paitâkê bundakînîdaku parmûtvu damânak kantu angushîtaku man barash man bun roshnu pavan ganju i Shapânu dâsht pazhînu pashîzkîhâ perâkhînîd permûtvu âgâsî.*

8. *U akhar man vazand vashupeshnu man Tâzîgânu olach dînânu (u) ganchu i kîshûr matvu vohuparvartu Atanu-pât Atanu-frobak i Ferakh-zâtân i hudînân pêshupâi.*

9. *Zak pazhînu i kostuihâ pergandaku yehavûntu nûk apzâr man pargandagî lakhâr ol hamê dînânu zêsh babâ jaitgûntu yen*

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[illegible]

10. [illegible]

11. [illegible]

12. [illegible]

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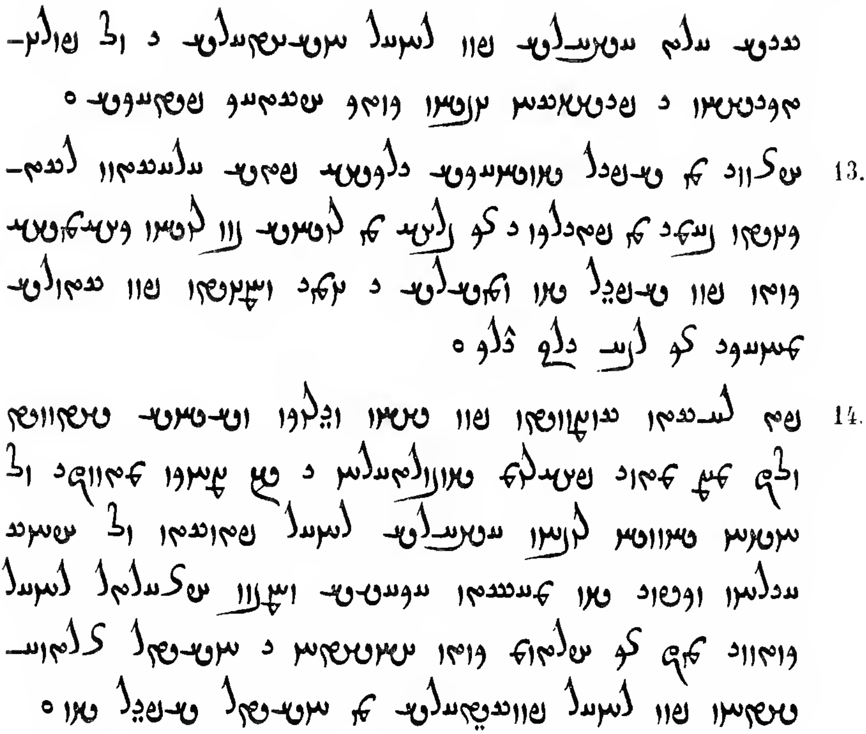
nakirishn andâzeshni ol shapîr dîn Avistâk u Zand pouryutkêshânu. gobeshni angushîtaku pîruku i man zak barash lakhâr kantu pavan shukuptu âramu Zand Zertohesht.

10. *Atanu-frobakânu i hudînânu pêshupâi yehavûnt jast zakaech dînânu ol vashûpashn zak napîk visastagî pargandagî avash olach ka hûbanî vastagî u pûtagî matvu.*

11. *Man zak akhar humanu Atanupât i admîtân i hudînânu pêshupâi man yasânu sobâreshnu dînu i mahêst aibârî deheshnî nûk apzâr khâeshnu u vach sakhûn u ranj vêsh ham nipisht.*

12. *Meman man zak nuskhîk u zrûptaku u sûtak u khâk hamê dinân lakhâr vandîtu ana meman man lakhâr vagûnatagî vadûnatagî u burdagî u taraptagî lakhâr jaitgûnatu avash vazêd ma-*

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taku mînavad hampunsagî khirat aibârî pavan lakhâr andâkhtârî i ol pouryu-tkêshânu i pêshînîgân gobeshn kantak Avistâk paitâkê.

13. *Afzûn i man shapîr dîn-dânâgî darakhâ patash ârâstanu rasta-kînîtu bâmî man patîraku i zak barash man roshnî bun roshnu kâdmûnîhâ kantu pavan shapîr-dînu-nemûdârî i danman nâmî-nît pavan satûrê mânak i zak rabâ yekhazâr darak.*

14. *Pat râstu yekavimûnêt pavan yasânu nîrûku u deheshnî shadûnêt olach maam matu i pahlûm dînu-burtârân i yen damânaku matvuchi ol hûdînân yehavûneshn rubânu âibârî lakhâr patvastu ol âvanîk Airânu nakîzand dînu mahêstu âgâsî u hambun apzârtar lakhâr kantanu i manach zak apurtum kantan hâ-veshtân i Hushîtar Zertoheshtânu pavan lakhâr punsîtârî man Hushîtar shapîr dînu.*

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Translation.

1. The book "Dinkart" is a book on the religion, that people may obtain (a knowledge of) the good religion. The book "Dînkart" has been compiled from all the knowledge acquired (to be) a publication of the Mazdayasnian (Zoroastrian) religion.

2. It was, at first, made by the first disciples [1]) of the prophet Zertosht Sapetman — may his guardianangel be worshipped — who belonged to the people of the ancient religion whose faith was good, in questions and answers, that the good religion of all those whose guardian angels are to be worshipped (i. e. the Zoroastrians) might be made public and known.

3. The excellent king Kai Vishtâsp ordered to write down the information on each subject, according to the original information, embracing the original questions and answers, and deposited them from the first to the last in the treasury of *Shaspigân* [2]). He also issued orders to spread copies (of the original). (4) Of these he sent afterwards one to the castle (where) written documents (were preserved), that the knowledge might be kept there. (5) During the destruction of the Irânian town (Persepolis) by the unlucky robber Alexander, after it had come into his possession, that (copy which was) in the castle (where) written documents (were kept) was burnt. The other which was in the treasury of Shaspîgân fell into

1) The original has only the singular "the first disciple"; but the reading is hardly correct, as in such a case the name of the disciple would not have been left out. The sense requires evidently the plural.

2) This was, perhaps, the name of the fort at Pasargadæ where Cyrus was buried, whose tomb was watched by Magian priests. It was not situated at Persepolis, as we may learn from the circumstance that another castle which is called dazhu-i-nipisht is mentioned, which formed, in all probability, part of the fort at Persepolis on the following reason. The copy which was preserved in the dazhu-i-nipisht was destroyed during the invasion of Alexander, as we learn from the fifth para. of this chapter. Now the Ardâi Vîrâf (see §§ 4. 5. of its beginning) states that the fort at Persepolis containing the complete copy of the Avesta-Zand was burnt by Alexander. If we combine both statements, it appears to be very probable that the dazhu-i-nipisht was the library at Persepolis.

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the hands of the Romans (Greeks). From it a Grecian translation was made that the sayings of antiquity might become known.

6. 7. Ardeshir Bâbekân, the king of kings, appeared. He came to restore the Iranian empire; he collected all the writings from the various places where they were scattered. There appeared a professor of the ancient religion, the holy Herbad Tosre, with a publication from the Avesta which he had recollected. He (Ardeshir) ordered to prepare from this publication a complete (copy). It (the Dînkart) was then (thus) restored, and made just as perfect [1]) as the original light (copy) which had been kept in the treasury of Shapân (Shaspîgân). [2]) He ordered to spread copies of it that it might become known.

8. 9. After the damage and destruction which came over the believers (Zoroastrians) by the Arabs at the treasury of Kîshûr [3]), the distinguished Adarbâd Adar-Frobag Farakhzâdân, the chief of the people of the good faith (Zoroastrians), arranged the old copies which were scattered, from the fragments, and brought them to all the believers in the residence (Isfahân) [4]), after having inspected and collated them with the Avesta and

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1) The expression in the original is barash which must be identified with the Persian barzh "perfect, entire, full splendour", as no other meaning would give any sense.

2) Destur Hoshengji believes this to be the name of a fort to which Ardeshir Bâbegân sent the copy of the Dinkart which had been prepared from the fragments of the Avesta-Zand. But I think Shapân is only a corruption of Shaspigân. The copy which was kept at that fort, had not been burnt, as is expressly stated, but fell into the hands of the Greeks who had it translated. If, therefore, a recovery of the fragments from which the book was restored, is mentioned, we can only understand copies of that one which had been kept at the Shaspigân fort, or fragments of the original. By paying heavy sums to the Greeks the Zoroastrian priests could easily get possession of the books again which had fallen into the hands of their conquerors. Moreover, the translation could not be made without the assistance of the Magian priests.

3) Destur Hoshengji identifies this word with kîshvar, and takes it in the sense of "country". But it is evidently the name of a certain place.

4) The word babâ "gate, door", appears to signify here "the residence, the capital" which was Isfâhân during the later Sasanian times. In this sense the word

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Zand of the good religion professed by the people of the ancient creed. The sayings of antiquity were restored according to the full splendour (the original text), that the delightful Zand of Zertosht might be admired.

10. Adar Frobagân, the chief of the men of the good faith, passed away; the believers had to suffer, the written documents fell to pieces and were scattered; they became worn out by age and rotten.

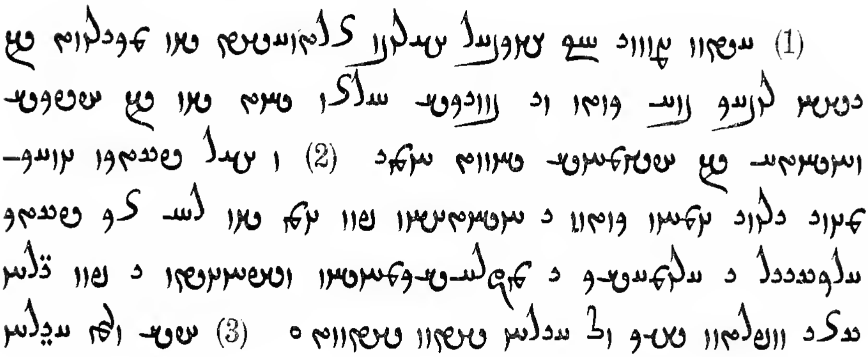
11. After this (time) Humûn Atûnpât Admîtân, the chief of the people of the good creed, expecting that God would help the Mazdayasnian religion, wished to restore (the old books), and wrote the (divine) words and sayings with great pains.

12. Whatever of worn-out, mouldering and dusty books had been recovered by the believers, he collected by constantly carrying them off, and taking even forcibly possession of them. He was assisted by conversations with the divine spirit in his endeavours to recollect the sayings of antiquity kept by the men of the ancient religion, (and) to make the Avesta known (again). (13) He set free prosperity (i. e. he conferred a great boon upon the community) by his composing chapters for the knowledge of the good religion. He illustrated the old works by receiving the full splendour from the light which was originally shining (from the original copy), and called this work "the guide to the good religion", which comprises one thousand chapters in lines (verses). (14) It was accomplished through the power of God, who sent (this) gift. It came to the principal leaders of the religion; in time it also came to the people of the good religion; the soul received again the assistance (from the religion). In the rest of Irân they will receive the knowledge of the Mazdayasnian religion. The followers of Hushîdar, the son of Zertosht, will reestablish the good religion as firm as it was in the beginning, and make it preeminent by their information from Hushîdar.

occurs on many Sasanian coins (see Mordtmann, Erklærung der Münzen mit Pehlewi Legenden in Zeitschrift der D. M. G. vol. VIII, pag. 12). In the Ardâi Virâf, Persepolis is to be understood by it. No other interpretation gives any sense.

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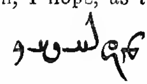
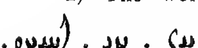
2. The beginning of the Ardâi Vîrâf nâmeh [1]).



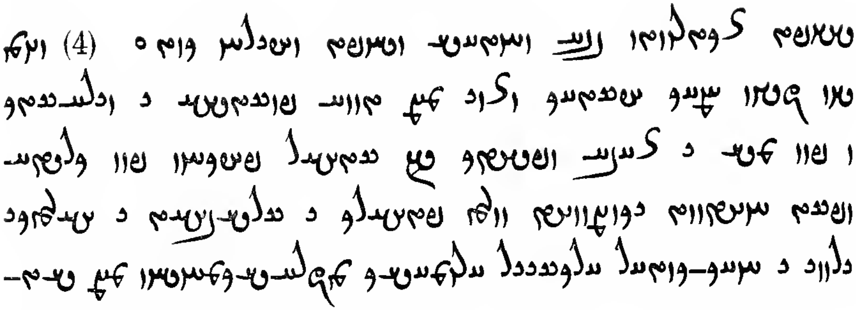
(1) *Aêtûn yemanûnêt âigh aêvakbâr ahlubu Zertohesht dînu makderûnt yen gehân robâk benâ kantu vad bundagî 300u sanat dînu yen avîzagî u anshota yen apagumânî yehavûnt homanad.* (2) *u akhar gujastaku Gunâk-mînavad darvand gumânu kantanu i anshotaân pavan denmen dînu râi zak gujastak Alaksagdar i Arûmâyâk i Mudhrâyâk-* [2]) *mâneshnu niyâzânîtu i pavan gerân sazd u napartûn dihîk ol Airân shatanu jâtûnt.* (3) *Avash olman Airân dahyopat jakta-*

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1) The text has been prepared from two Pahlavî MSS. which are in my possession. The first and most valuable forms part of the "Great Bundehesh", the same work which contains a copy of the Zand-Pahlavì glossary (see about it pag. 80); the second is quite modern, but correct; it was presented to me by Destur Khorsedji at Poona (a native of Nausari, and a very pious and learned Zoroastrian priest), who had written it for his own use, and for the study of the work. For the transliteration and the translation I have used the Pàzand and Sanscrit translation by Neriosang, an old copy of which is also in my possession. Destur Hoshengji has prepared a revised Pahlavì text with a complete Pahlavì-English vocabulary which will be published soon, I hope, as the MS. is quite ready for the press.

2) The word  is transliterated by Neriosang in this way:  az chi râh, which he translates in connection with mâneshn, màrganivàsa 'dwelling on roads, i. e. poor, wretched". But this interpretation is certainly wrong. The words Alexander, and arûmàyâk are omitted in his

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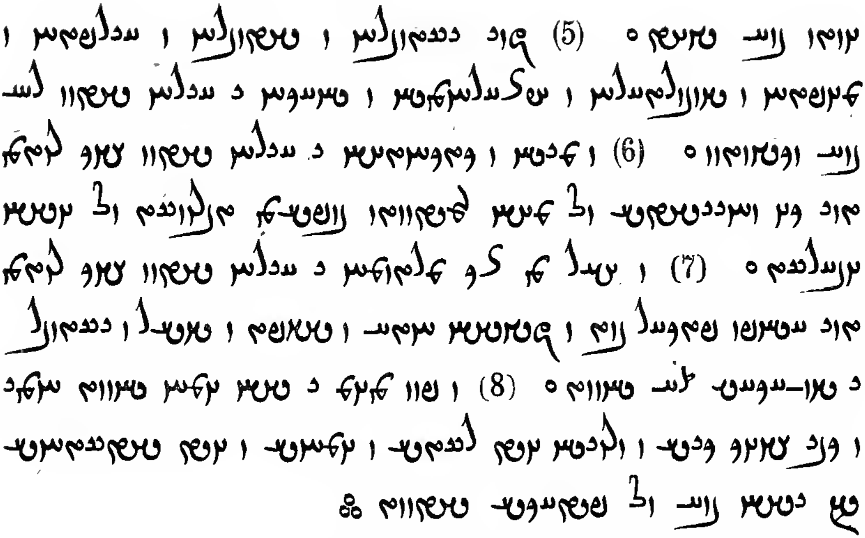
kûntu babâ u khotâi vashuft u avîrân kant. (4) u denmen dînu chasûn hamâk Avistâk u Zand maam tônâ pôsthâ i vîrâstaku pavan miyâ i zahabâ nipishtak yen Stakhr Pâpekânu pavan kerîtâ nipist [3]) *anakhtûnt yekavimûnât u olman patyârak salyâ-bakht i Aharmok i darvand anak-kantar Alaksagdar Arûmâyâk Mudhrâyâk-mâneshnu maam*

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translation altogether. The whole passage is misinterpreted. Several Desturs read the word merenchidâr "murderer"; but the characters cannot be read thus. It is clearly the name of a country. I regard [illegible] for [illegible] dh in Zand; but the character is often used for [illegible] z in old MSS.; we obtain thus mudhrâyâk, or muzrâyâk which is the Semitic and Persian name of Egypt (Mudrâya in the cuneiform inscriptions).

3) The words pavan kerìtâ nipist etc. are thus transliterated into Pazând: [illegible] pa qândan nivist nihâdan istât; and translated into Sanscrit: âkâritê likhitvâ nihitam prasthâpitam 'after it had been written, it was deposited, it was placed in âkârita". The last word is only a literal translation of pa qândan "in calling, reading". Ner. had identified kerità with [illegible] kerîtûntan 'to call, to read", Hebrew קרא. But as the whole translation is artificial, and gives no sense, several modern Desturs interpreted it as daftar-khânah i. e. library. This is, I think, correct. kerìtâ is not to be traced to kerîtûntan, but to the Chaldee קִרְיְתָא, קְרִי qiryetâ' "a town", Syriac qerîtô, Hebrew קִרְיָה qiryâh (principally used in poetry, and as part of proper names), Assyrian kar, (עִיר 'îr of the same origin as qiryâh) "a forteress" (Oppert, Exp. en Més. II, 116. 117. nos. 234. 44.). The original meaning was, no doubt, a fortified place, a fort. [illegible] is thus identical with [illegible] dazhu-i-nipisht in the passage from the Dînkart 4. 5., and means "fort of written documents" i. e. the fort in which the library was.

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jaitgûntu benâ sokht. (5) Chand dastôbarân u dâtôbarân u herbadân u magopatân u dînu-burdârân u avzârhomandân u dânâgân i Airân shatanu râi benâ naksûntvu. (6) u masân [4]) *u katak-khotaân i Airân shatanu aêvak rotman tani kîn u andîshtî ol miyân ramîtûntu benafsh-man tabrûnast ol dozakh denbârist. (7) u akhar men zak mar-tumân i Airân shatanu aêvak rotmen tani ashupu patkâr bût u ckasûnshân khotâ u dahyopat u sandâr u dastôbar i dînu-âgâs lâ yehavûnt. (8) U pavan mandûm i yasân gumân yehavûnt homanad u kabad ayinînak kêsh u varôishn javît rastî u gumânî u javît dâ-destânî yen gehân benâ ol paitâkî jâtunt.*

Translation.

(1) It is thus reported that after the religion had been received and established by the holy Zertosht, it was up to the completion of three hundred years in its purity, and men were without doubts (there were no heresies). (2) After (that time) the evil spirit, the devil, the

4) The Pâzand has miyân "among, amidst", Neriosang madhyê; but I think, it is incorrect.

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impious, instigated, in order to make men doubt of the truth of the religion, the wicked Alexander, the Roman, residing in Mudhrai (Egypt), that he came to wage a heavy fight and war against the Iranian country. (3) He killed the ruler of Irân, destroyed the residence and empire, and laid it waste. (4) And the religious books, that is, the whole Avesta and Zand which were written on prepared cow-skins with gold-ink, were deposited at Istakhr Bâbegân (Persepolis) in the fort of the library. But Aharman, the evil-doer, brought Alexander the Roman, who resided in Egypt, that he burnt (the books); (5) and killed the Highpriests (Desturs), the judges, the Herbads, the Mobeds, the bearers of the religion, the warriors and the scholars in Iran. (6) The noblemen, and the heads of (the several) communities hated one another, attacked one another, were thus destroyed, and went to hell. (7) After this time the Irânians were in a complete disorder waging wars among themselves. It came to pass, that there was no master, no king, no chief, no Destur, nor any one who knew the religion. (8) And everywhere doubts arose about God and many different creeds and sects, which were devoid of truth, and (full) of doubts, and without proper laws sprung up in the world.

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2. On the age of this glossary and its value.

The *Zand-Pahlavî* (or rather *Avesta-Zand)* glossary, which is here published, affords the best opportunity to make some remarks on the value of the traditional meanings which are given to the words of the *Avestâ*, as it contains a collection of a large number of these interpretations.

First of all it will be necessary to venture upon some opinion about the possible age of the glossary in question. Destur Hoshengji believes it to have been compiled about 700 B. C., or even before that time (pag. II). I think this date is much too early, as it cannot have been composed before the Achæmenian times. On a cursory inspection of it we find at once that it is quite incomplete, consisting of several parts of unequal value, and certainly of quite different ages. According to the topics treated of in in it, and the alphabetical arrangement we can divide it into twenty-seven chapters. First the numerals as far as *ten* are enumerated; from "one" to "three" and of "six" there are the cardinal and ordinal numbers mentioned, of "two" and "three" (according to the Pahlavî translation) the multiplicative numbers also, and of "three" the fractional number (*thrishva* "a third") is added; of "four" and "five" there is the fractional, and the ordinal numbers; of "seven" and "eight" we have only the fractional, and of "nine" and "ten" only the ordinal numbers.

The second chapter is of great interest; it contains grammatical remarks on the masculine and feminine genders, and on the singular, dual and plural numbers, of substantives, adjectives, pronouns and verbs. Remarkable are the different cases of *va* = *dva* "two" with the peculiar application of each to different objects. The difference between the Avesta (Bactrian, commonly called Zand) and the Zand (Pahlavî) languages is exemplified as regards the numbers of the nouns and verbs. The difference of the Gâtha dialect *(gâsânîk)* from the common Avesta language is shown in

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the pronouns of the first and second persons. The various conditions of women, and their qualities are enumerated along witn some words denoting different degrees of relationship. Of great interest is the word *hapsnai-apnô-khavô* "a bigamist". Some adverbs are also mentioned, and the different meaning of some words, such as *nâ, vî, apa.*

Now follows a long chapter (3) in which the different parts of the body are enumerated. This contains many words which do not occur in the Zand texts now extant, and quotations from some Nosks which are lost, such as the *Nehâdûm* [1]. Words reating to speech are also mentioned in it.

The next chapter (4) treats of the relative pronoun, and the words related to, or derived from it. It contains also quotations of Zand passages which are not found in the works known to us. Some of them, principally those relating to astronomical matters, appear to have been taken from the ***Nâdur Nosk*** which treated, according to the statements of the ***Dîn-i-vajarkart***, "of astronomy, of the stars belonging to the zodiac, and those which do not belong to it [2], of the good and bad qualities of each star with reference to their influence on man, their course etc". Some of the

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1) Of the seven lists of the Nosks, viz. four from the Rivâyats: Punjya, Nerîman Hoshang, Barzu Kiyâm eddîn, and an anonymons one, three from Pahlavîworks, the Pahlavî-Pazand Farhang (pagg. 22. 23 of our edition), Dîn i vajarkart, and Dinkart which are at my disposal, only those contained in the Pahlavî-Pâzand Farhang, and Dinkart have the name Nehâdûm which is enumerated among that class of Nosks which was styled (dâtik i. e. relating to law, systematic books). In all the other lists we find the name Niyâram which is very likely only a mispronunciation of, and identical with Nehâdûm. This Nosk contained according to the statements we have of it actually "all that is in the body of men".

2) This is the traditional explanation of the terms akhtar, and apakhtar, or avakhtar. The first is evidently the Bactrian (Zand) hakhedhra "a constellation", "a group of stars", and apakhtar is the opposite of it. The latter appears to mean all stars which neither form part of the zodiac, nor of the lunar mansions, that is chiefly the planets, and other stars which appear to be single. — Fragments of the Nâdur appear to be extant in the Rivâyats, but only in a Persian translation; for the numerous astronomical and astrological notices to be found in the Rivâyats which are at my disposal I can only trace to some ancient astronomical work of celebrity, as the Nadur was, which was translated into Arabic and Persian.

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passages are taken from the *Gâthas*; the Gâtha form of the relative pronoun is even expressly mentioned. To the forms of the relative pronoun, *ya* and the adverbs derived from it, the glossarist added other words commencing with the same letter *(y)*, and left thus the original arrangement according to topics.

From the fourth to the twenty-fourth chapters the words are arranged according to the letters of the alphabet in the following order: *y, k, kh, sh, m, a, â, v, u, p, m, s, f, d, j, b, r, t, ch, z, g, g̔, gh, th, h.* This order differs materially from the three principal Zand-alphabets which are found in the Rivâyats, viz. that one in use among the Indian Desturs, that one used in Kermân and Yazd, either of which is very old, and that one arranged according to the Arabic alphabet with the addition of the consonants peculiar to Zand, and the vowels [1]. Some initial letters, such as *e, i* and *n*, are left out altogether. As we cannot discover any scientific principle on which the arrangement may be based, nor an adaptation to any other alphabet known to us, it is difficult to determine the period in which it originated; but it appears to be certain, that its origin can neither be traced to the Sasanian, nor to later times, as it neither agrees with the other Zand alphabets which have been preserved, nor with the Arabic or Sanscrit. The

1) These three alphabets, preceded by the Pahlavi alphabet, are contained in the fine Rivâyat belonging to the Collection of the Government of Bombay (No. 29, a fol. 108). They are identical with those published by Anquetil and Burnouf, and reproduced by Lepsius in his valuable essay "Das ursprüngliche Zend-alphabet. Berlin, 1863". That one marked Nos 1 and 2 in the lithographed table I which is added to it, contains the order used by the Indian Desturs; No. 3 is used in Kerman and Yazd, and No. 4 appears to have been in use there also; No. 5 is arranged according to the Arabic alphabet, and, no doubt, much later than the two first. In the first, the Zand characters are divided into 23 (according to the Rivâyat), or 22 (according to a Zand primer in Gujarâti), and amount to 60 (just as many, as Masûdî A. D. 950 states; see Quatremère in the July number of the "Journal des Savants" of 1840, pag. 413); in the second we have 56 characters, divided into 27 groups, and in the third 54 in 37 groups. The Pârsi priests in India attach the character of sacredness to it. Many pious Mobeds repeat it when reciting their daily prayers, just as pious Brâhmans repeat the first Sûtra of Pânini when performing their Brahmayajna.

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glossarist did certainly not invent it, but adopted an arrangement which had already been in use in some particular province, or among a particular sect. Very remarkable is the circumstance that several words are mentioned under ע *g̔* (pag. 31) which character has almost entirely disappeared from the MSS. of the Zand-avestâ which are known. As this alphabet is not preserved to us in its completeness we must refrain from all further remarks on it. The alphabetical arrangement is occasionally disturbed, and words are misplaced. The number of words contained under each letter is comparatively very small, and much less than we find in the present Zand texts. But notwithstanding there are in this part also some words to be found which do not occur in the present Zand-avesta.

The twenty-fifth chapter enumerates various crimes and offences, defining each of them very clearly. Several names of offences appear in their Persian, and not in their old Zand forms; the terminations are often dropped. Several of them are not mentioned in the Vendidâd; but we find them in Pahlavî works; some, such as *dudhuwibuzda*, are nowhere else to be met with. This chapter is followed by a collection of miscellaneous words and some phrases; several of these words are strange to the present Zand texts.

The last (27) chapter treats of the measures of length, and of time [1]). It contains several names of measures and words which do not occur in other Zand books, and quotations of passages from Zand texts which are no longer extant. The work concludes quite abruptly; the end is wanting.

As regards the composition of the glossary, we can distinguish at least two parts, which may have originally formed part of two different glossaries, the one arranged according to topics, the other according to the alphabet. The first appears to be the older work, the latter of later date.

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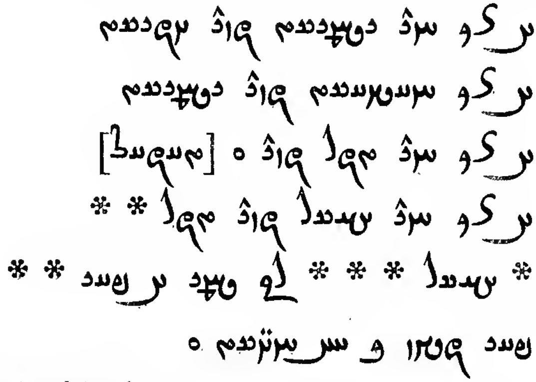
1) As regards the measures mentioned on pag. 43, my friend, E. West, Esq., has made me in his letter (dated, St. Heliers, Jersey, June 25th 1867) some very valuable suggestions which I print here in full. He gives preference to the text of

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Fragments of two or more works of this kind must have been in existence when the old Zand and Huzvânash works were collected by the

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my old MS. which differs from that one given by Destur Hoshengji, and is, no doubt, preferable to it. The text runs there as follows according to Mr. West's arrangement:



This he translates thus:

2 dashmêst = 1 yojêst
2 givast = 1 dashmêst
2 tajar = 1 * * * (givast?)
2 hâsar = 1 tajar
1 hâsar = 1000 gâm of 2 pâi
1 pâi = 14 angost.

Tabulating this series, and taking the angost = 3/4 English inch, he obtains the following result:

Say in English measure		angosht	pâi	gâm	hâsar	tajar	givast	dash-mêst	yojêst
ft.	in.								
—	3/4	= 1							
—	10 1/2	= 14	= 1	—	—	—	—	—	—
1	9	= 28	= 2	= 1	—	—	—	—	—
1750	—	= 28,000	= 2,000	= 1,000	= 1	—	—	—	—
3500	—	= 56,000	= 4,000	= 2,000	= 2	= 1	—	—	—
7000	—	= 112,000	= 80,00	= 4,000	= 4	= 2	= 1	—	—
14,000	—	= 256,000	= 16,000	= 8,000	= 8	= 4	= 2	= 1	—
28,000	—	= 512,000	= 32,000	= 16,000	= 16	= 8	= 4	= 2	= 1

"This calculation, he adds, would make the yojêst to be about 5 1/3 English feet, which, I believe, does not differ much from some calculations of the (Indian)

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Sasanian kings. For it is quite out of question to trace the whole of our glossary to the Sasanian, or even to later times, as the grammatical knowledge exhibited in it, is far superior to any thing we can, according to credible statements about the great ignorance of the priesthood at the time of the Sasanian restoration of the religion, expect of the most learned scholars of those times. The glossary must have been composed at a time when the priests (or at least the most learned of them) had a tolerably good knowledge of the grammar of the Avesta language. As the old Persian language was already in the fourth century B. C. in a state of decay (to judge from the Persian cuneiform inscriptions of those times) we cannot fix the compilation of a work, exhibiting such a good knowledge of the old Avesta (Zand) language which stands next the old Persian, at any later period. It is possible and even very likely that works of the same nature were composed already at the times of Cyaxares, or Cyrus. If we consider that the Assyrian king Sardanapal V ordered vocabularies of several languages to be composed at such an early period as 650 B. C., there is nothing surprising, if we ascribe the same to the kings of the Median and Persian dynasties.

The alphabetical part of the Glossary which is, on the whole, of much less value than the other part, may be of later date. A vocabulary of this kind may have been composed, from old sources, already during

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yojana (which appears to range from $4^1/_2$ to 9 miles). The Zand text gives only 2 dakhshmaiti = 1 yijaiasti, 2 hâthrem = 1 tacharem, corresponding with the first and fourth terms of the Pahlavî series, and as these two terms are totally disconnected, there must be at least two intermediate steps wanting, as appears in the Pahlavî. The word 'tadhao' cannot well be a fragment of the missing steps, nor does it appear to be the third term in the Pahlavî series, which is omitted where it ought to be repeated; but it looks more like an interpolation (tâchâr) for correcting the Pahlavî word tachar, as you have suggested. The Pahlavî term I have read givâst might of course be read jinâst, dînâst, snâst; etc.; my reading was chosen to make it correspond as nearly as may be with the Sanscrit gavyâti which bears the same proportion to the yojana, as the givâst does to the gâm. Your MS. differs from the Destur in making it equal to 2 pâi in other places than the Vandidâd, where it equals 3 pâi; which is consistent with the after mention of tne hâsâr being equal to 1000 gâm of 2 pâi; that is, the common gâm".

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the Parthian reign. At the time of the restoration of the religion by Ardeshir, when all works bearing on the understanding of the sacred books were eagerly sought after, the fragments of old glossaries were certainly not overlooked, and it is to that period that we owe this Zand-Pahlavî Glossary in its present incomplete and fragmentary state. It was subsequently only copied, and appears to have been occasionally interpolated, chiefly in the alphabetical part. Besides, it suffered much from the hands of the copyists who were hardly able to understand it.

Another argument for the ante-Sasanian date of the parts of the work are the numerous quotations from Nosks which were either lost already before the Sasanian times, or in a very mutilated and fragmentary state, and the occurrence of many (certainly genuine) Zand words which are not found in the texts now extant. The authors of the glossary must have had a much more extensive Avesta-literature along with translations at their disposal than we have now [1]). This leads us again to the Achæmenian times, as only then the Avesta literature was in its completeness.

In respect of the interpretations to be found in this glossary, their value is not the same. The most valuable are of course those which are derived from sources of the Achæmenian times. The first glossaries of this kind were, no doubt, based on the Huzvânash versions of the Avesta books, as they were the only sources whence to derive a knowledge of the Bactrian (Zand) language. And, indeed, we find the interpretations given of the Avesta words in our Zand-Pahlavî glossary quite in accordance with the renderings of the Pahlavî translations of the Vendidâd, Yasna etc. which we still possess. The value of our glossary depends, therefore, mainly on that of those translations on which I have to say here a few words.

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1) It is very remarkable, that we possess no Pahlavî translation of other works than the Vendidâd, Yasna, Visparad, a few fragments of the Hadokht Nosk, and some minor Yashts and prayers, but none of the larger Yashts, such as Tîr, Mihir, Fravardîn etc., the Vîstâsp Nosk and fragments of some other Nosks, although most of these works have been in constant use with the priests. The only reasonable explanation of this fact is, that no Huzvânash versions were found when the old books were recollected.

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As the Pahlavî translations of the sacred books are in that form in which they have reached us certainly works of the Sasanian period, it will be of the utmost importance to determine, as far as possible, in what state the old Huzvânash versions were recovered by the Sasanian kings, how much has been preserved of them, and how much added subsequently. According to the reports we have on the fate of the Zoroastrian writings, there can be no doubt, that the Huzvânash versions were in a very incomplete state at the time of the restoration of the religion. Besides, their understanding was very difficult, in consequence of the ambiguity of the Pahlavî character, and the occurrence of many words which must have been obsolete by that time. The priests who were charged with the arrangement of the fragments found of the original Avesta along with their versions, had often occasion to supply the defects of the translation by their own conjectures. As the original versions contained, no doubt, only literal renderings which were written under every Avesta word (in which manner translations are still prepared), with but few explanatory notes, the collectors, or subsequent scholars had to interpret them according to the best of their ability. Thus the numerous glosses originated which we find in the present texts of the translations. In the course of time additions were made, and changes introduced harmonising with the opinions of learned copyists or interpreters, as the ambiguous Pahlavî characters were read differently by different scholars (as it is done up to the present day by different Desturs who interpret the Pahlavî each in his own way). Thus the original versions of the Achæmenian times have become greatly corrupted, changed and misinterpreted by the Parsi priests. This is the principal reason that so little reliance can be placed on the present texts of the Pahlavî translation of the Avesta, principally that of the Yasna which appears to have been, for the most part, composed during the Sasanian times, as it is much inferior to that of the Vendidâd the bulk of which I unhesitatingly ascribe to the Achæmenian period.

Let us illustrate these remarks by a few instances. Rare and obsolete words are generally not translated in the verbatim Pahlavî renderings,

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but only transliterated in the Pahlavî character with the necessary phonetic changes required for making them look like real Pahlavî words. Thus the word *grēhma* (Yas. 32, 12—14.) is rendered by دلسو *gerahmak* which is to the letter the same word. As it was no longer understood, the Sasanian interpreters tried, as it was usual with them in such cases, to find its meaning by means of an etymology. They seem to have connected it with *gerew* (Sanscrit *grih*) "to take, seize", and took it accordingly as "what is taken, accepted", which they further interpreted by *pârak* = Pers. *pâra* "bribe", as a bribe has no sense, if it is not "taken" by him for whom it is intended. It is remarkable, that the interpretation "bribe" is not mentioned, nor intended in 32, 12., but only in 32, 13. 14., where the nominative *grēhmô* is translated by دلسو ۱۱ﻣ *pavan garahmak* i. e. the instrumental, or locative, and interpreted لسعو ۱۱ﻣ *pavan pârak*, in order to obtain any sense by introducing the meaning "bribe" into the passages. But from 32, 13. it follows clearly that *grēhma* [1]) is the proper name of some enemy of the Zoroastrian religion; see the index.

The words *karapanô kâvayascha* (Yas. 46, 11.) i. e. the priests and sacrificers of the Devareligion [2]), are rendered by ۱۶ ودو ۱ ودلو سﻮﻧ *mûn kayk u karap homanad.* Both are evidently the same words as *kâvayas* and *karapanô*, but in the Pahlavî form. If ودو is read *kayk*, instead of *kîk*, as we can do, we obtain the Persian *kay* "king" which precedes the names of several kings, and is only a corruption of *kavi*,

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1) Etymologically the word has no connection whatever with the Sanscrit grâsa "devouring, a mouthful", as has been supposed by some modern Zandists. Even granted, the meaning "bribe" were correct, what has "a bribe" to do with "a mouthful"? grâsa does not mean "a piece in general", as the Persian pâra, but a portion of food which may be devoured at one time. It occurs most commonly in the compound go-grâsa (wich has been omitted in the great Sanscrit Dictionary published at St. Petersburg) "the portion of food, reserved at the beginning of a meal to be given to a cow".

2) See my work on the Gâthas I. pagg. 177. 179. II, 238—40; my Essays on the Sacred language etc. pagg. 245. 46.

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which is used in the Zand texts before the same royal names; compare *kai Gushtasp* = *kavi Vîstâspa*. *karap* is clearly enough only a transliteration of *karapanô* with the omission of the suffix and the termination. As both words which are frequently put together are used in a bad sense, the Sasanian interpreters did not venture to identify *kâvayas* with *kavi* "king", but put the meaning "blind" upon it. To this they were apparently lead by *karap*, as they identified this word with the Persian *kar* "deaf". If *karap* meant "deaf", the signification "blind" lay very near for *kayk*. And, indeed, they could easily obtain it by reading *kîk* which means in Persian "the pupil of the eye", or *kîkh* "matter collecting in the corner of the eye". The traditional meaning of *kavayas* and *karapanô* "the blind and the deaf" rests thus entirely on bad etymological guesses, and it shows little taste, and far less critical judgment, if European scholars adopt such absurd interpretations which are without any foundation whatever. What sense has Yas. 46, 11. if we translate it "the blind and the deaf are vested with royal powers to destroy the human life through their wicked acts"? What harm can blind and deaf persons do to others? To heighten the absurdity we find them (in Justi's so-called "Old-Bactrian Dictionary") further defined as "the spiritually blind [1]) and deaf", as if the Zoroastrian religion knew any thing of such Christian terms!

An interesting instance how the renderings of the literal old Huzvânash versions were misinterpreted is furnished by the word *verezēna*. To this the meaning "neighbour, a person that lives under one's protection, a client" is ascribed by Pârsi tradition. But, on a closer inquiry into the Pahlavî version of those passages of the Gâthadialect in which alone the word occurs, we find that the interpretation rests on a misunderstan-

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1) In the appendix to Destur Edulji Darabji's Gujarâti version of the Khordah-Avesta (3. edition pag. 430) we find the following explanation of kîk: "he who appears blind i. e. any one who regards the beauty of the creator Hormazd with a bad look, or who cannot see, is called a kîk". This interpretation clearly shows that the Zoroastrian priests are unacquainted with the Christian idea of spiritual blindness.

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ding. The Huzvânash version renders it constantly by *vârûn* which can, by no means, convey the sense ascribed to it by Neriosang. It is apparently identical with the Persian *vârûn* "unfortunate, wretched" (compare *apârûn* "bad", *frârûn* "good, virtuous" in Pahlavî). And some such meaning was intended by the original translators. *verezēnâ* can, without difficulty, be identified with the Sanscrit *vrijina* 1) "crooked, wicked, distressed". Its root is *verez* "to work", a derivation of which could easily be used in the meaning indicated, as the labouring class is comparatively in a worse condition than the higher classes of society. — The meaning "client, neighbour" originated in the following way. In Yas. 33, 1. is the word *verezēnahyâ* followed by *nazdishtãm* "the next" which is rendeby *man nazdîk*, "from near", and interpreted by *hamēsâyakân* "neighbours". In Yas. 46, 1. then *verezēnâ hēchâ* is rendered by *vârûnîkach hâmsâyakach*, the latter being the explanation of the former, based on a misconception of Yas. 33, 4., if it be not the translation of *hēchâ* which is quite possible. From a misunderstanding of these two passages, Neriosang and other Desturs derived the meaning "neighbour, client" 2). But two other passages clearly show, that *vârûn* was not taken in that sense. In Yas. 32, 1. the word is not explained in any way, and 40, 4. *hamsayâk* "neighbour" is the translation of *hakhema* "a companion", and not of *verezēna* which is rendered by *vârûn* without any explanatory note. But even granted, the meaning "neighbour" were really intended by the old Huzvânàsh version, how could it be explained in any reasonable way? The root is clearly *verez* "to work". But what connection has "working" with "neighbour"? It is amusing to see, how the uncritical European advocates of the most fanciful

1) The word is not rare in the Rigveda-Samhitâ. In one passage (VII, 104, 13.) it is put together with kshattriya which shows that a certain class of men of wretched condition, or ill-repute could be denoted by it. A similar sense has vrijina-vartani I, 31, 6. In the Gâthas the corresponding verezêna signifies actually a certain class of people, "slaves, servants, or working men". See my Gâthas II, pagg. 135. 36.

2) See my article in the Zeitschrift der D. M. G. vol. XIX, pagg. 581—83.

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parts of Parsi tradition (as the real tradition is hardly intelligible to them) get over this difficulty. In that large collection of philological fancies which bears the title "Old-Bactrian Dictionary by Justi" we find the following amusing interpretation of the word (pag. 284): "the voluntary working in the service of another in whose protection the worker stands, thence clientship, neighbourhood". But by which part of the word *vere-zēna* is the idea "voluntary" expressed, which would be in this case quite essential, and could not be omitted on any account, as the *voluntary* labouring for others without special benefits for mere protection is scarcely known? Fortunately the word for "neighbour" is still preserved in the Zand texts; it is *hadhô-gaêtha* "one who has the same *gaêtha* or farm". For the expression of the idea "neighbour" we require in the Iranian languages words expressing "nearness, sameness, joining" but no trace of them is to be found in *verezēna*.

After having thus shown the misinterpretations of the old Huzvânash versions in later times, it will not surprise the reader if I cannot place much confidence in the traditional meanings of Zand words as given at present. The most searching criticism is required to find out the original meaning intended for by the Huzvânash translators of the Achæmenian times, and trace the source of the subsequent misinterpretations. This remark applies equally to our Zand-Pahlavî glossary. As the interpreters of the fragments of the ancient glossaries and versions possessed neither a good nor a critical knowledge of the Zand and Huzvânash languages, they supplied the defects by guesses and the most fanciful etymologies, in which respect they have found very zealous competitors in their successors up to the present day and implicit believers in some European Zandists. Instances are furnished by our vocabulary. The common word *athaurونô* (gen. sg. of *âthrava* "a fire priest") is explained as "thus agreeable" (pag. 62), the word having been divided into *atha* "thus", and *urunô* to which (from what reason I am unable to say) the meaning "pleasant, agreeable" was given. *yashtâ* (pag. 57) is explained as "he has come", which is a mere guess, as no root *yash*, *yas* "to come" exists in the Zand and San-

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scrit languages [1]) (see note 2, pag. 57). — *zaêmanô* (pag. 56) cannot mean "they live", or "may they live", as the Pahlavî translator explains it, as it cannot be traced to *jîv* "to live"; see my note (pag. 56). Some times the translators, or interpreters seem to have confounded Zand and Pahlavî words. So we find *avare* "assistance" explained as "dust, earth" (pag. 20) which can only rest on the identification of the word with the Huzvânash ...אורא *avrâ* "dust, earth" (see Pahlavî-Pâzand Glossary pag. 2, lin. 3). But I doubt that the original glossarist of the Achæmenian times committed such a blunder. It originated very likely in some misreading of the

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1) In Justi's "Old-Bactrian Dictionary" we find actually such a root mentioned (pag. 244), and several passages of the Zand-avesta explained by it. The whole article shows (as well as a hundred others, such as revì, taradhâta, deretâ, paêsa, vîshaptatha, raji, varet, vâra, nighna, avapasti, hasha, zarem, ê, hûfrâshmô-dâiti, dregvâo etc. etc. which contain mere fancies) the incompetency of the author to write a Dictionary of the Zand language, as he displays there a perfect ignorance of grammatical matters, not to mention the nonsense he forces on the respective passages. He identifies this supposed root yas with Sanscrit yam, yacch. But the meanings of this root "to coerce, restrict to give, provide" are quite different from that one ascribed by him to yas. yam means nowhere "to come" in the Sanscrît. As regards the form yastâ, it never could be traced to yam, yacch, as the 3. pers. imperf. middle, for which he takes it, is yacchata, ayacchata, to which yasata might correspond in the Zand. His supposed root yas bears to yam the same proportion as the actual root jas "to come" (gacch in Sanscrit) to gam 'to go". Now the imperf. of jas is only jasad, the connecting vowel **a** being kept throughout the so-called conjugational tenses and not jast, as it would be according to Justi's supposition. If he traces apa-yasaitê, "it is cursed" apa-yasânê "I will curse" to this root "yas", and ascribes to it the meaning "to take off, to destroy", it is only a further proof, that his powers of discrimination are just as poor as his grammatical knowledge. If yas means "to come", apa-yas can only mean "to go away, to leave", but not "to destroy". What sense should we obtain in Vend. 19, 8. 9. by translating "with what word shall I go away"? It is clear, if apa-yasânê means "I will destroy", it must be traced to another root. But to wich root? As far as our present knowledge goes, we can only trace it to yâs which corresponds, as to its meaning, to the Sanscrit icch "to wish". The shortening of **â** to **a** may either rest on a clerical error, or be the consequence of the preposition apa being joined to it, or of the middle voice; compare krâmati, and kramatê of kram "to walk". His article on yâs is an uncritical compilation from Burnouf's statements.

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Pahlavî word ﺳﻮﺑﻮﺳﺎﺮﻳﻪ *aibâryâ* "assistance" by which *avare* was translated in the original, and which is the real meaning of the word. — The preposition *â* is explained as "this" (pag. 60) which seems to rest on some misunderstanding, perhaps on an identification with the Huzvânash ﺳﻮ *ai, hi.* The original glossarist had very likely the root of *ahya* "of this", *ahmâi* "to this" in view, which is *a*, but not *â*, and then he is quite correct.

Notwithstanding these defects, which can be, for the most part, traced to misunderstandings, the Glossary is of the greatest value, as it contains the correct renderings of many Zandwords, and besides, many which are not known to us from other sources It will take in Zand philology where a Dictionary, i. e. a work stating the meanings and etymologies only with tolerable correctness is still wanting, the same rank which is occupied by the *Nighaṇṭavas* in the Vedic, and the *Amara koṡa* in the classical Sanscrit literatures. Although the original glossarist possessed a much greater acquaintance with the Avesta language than any Parsi priest since the time of Ardeshîr Bâbegân, we cannot expect of him any critical knowledge of Zand philology in the European sense of the word. His grammatical knowledge was not very complete. He knows only two genders (masculine and feminine), whereas the Zand has actually three. Of the meaning of the tenses he had no clear conceptions. All his statements must be critically investigated into, though he deserves more credit than his interpreters.

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. yâhvonâd nyok nyâeshne va chān shame pavan .

avastâk mahrîgâne va vâj shanâkhtâne benâ korâsheh denmen

. chasûn va maman zand âghash

I. Numerals, and some adverbs.

dva . pēsh , paurva . pardûm , paourîm . ayok , oîm

thritîm . sē , tishrô . dônîv , dvayâo . dadîgar , bitim . dô

chithrushva . sarîshodeh , thrîshva . sēnîv , thrayām . sadîgar[1]

puṅtaṅhem . panjûm , pukhdha . chahârûm , tûirîm . chasroshodeh

haptaṅhum . shashûm , khshtum . shash , khshvash . panjudeh

dasmahē . nahûm , naomahē . hashtudeh , ashtaṅhum . haftudeh

. dahûm

1 Corrected from [Pazend word].

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II. Genders. Singular, dual and plural of pronouns, verbs, nouns, and adjectives.

tâkî va nakadî va zakarî avastâk men mahrigăn âvânik denmen
agharî va myănagî va nîtumî va sarîtarî va shapîrî va davâtî va
va sâtonêd rotman padash va jâtonêd ăn âgh mûn avshashi va
râi mûn chasûn ash andâzeh va dâdastăn padvandêd ăn âgh khubîe
. zand avash javîtar avastâk chand va êkvîmonēd mad modâ dîn yen

(Pronouns.)

vaibya. nakad dô kenâ mâm, vaiê. zakar dô kenâ mâm va
va vastarg khurshna dô kenâ mâm va. nakad va zakar dô kenâ mâm
. basteh dô kenâ mâm, vayô. mînoe va satâ dô kenâ mâm
kenâ mâm, vayâo. salyâ va nyok nîv dô kenâ mâm, vayâoschid
mâm, vacha. âînăn dô kenâ mâm, vayâo. darvandân va ahlobăn dô
ayoke, hakereḍ. akhvăn dô kenâ mâm, ubôibyâ. kadâr dô kenâ

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javîdâkîhâ, ôithra. hamzôr dô chasûn, hiḍ, hadha. prârâst

.agnîn pavan, hakaḍ. lâ va mendum rotman mendumê, mâaḍ. rotman

(Verbs.)

baodhô, chikayaḍ. jâmananûnēd ayok mâm âmat tojashnik vanâs

dô âmat tojashna. baodhô-varesht pavan tôjed, vareshtahê

. chikaên jamananûnēd râî sē âmat tojînyen. chikayatô jamananûnēd râi

avastâk ash[1] *râi sē va râi dô zakê chasûn tojînyen hamgûneh zand*

azîre âmat, chikaên sē mâm va, chikayatô, dô mâm maman javitar

. sē zak chasûn ham yahvônēd chikaên ham kabad

Numbers in the personal pronouns; the different meanings of the words: nâ, vî, and apa.

sē var rakûm, yûshmâkem. dô var rakûm, yavâkem

vô. rak, thwām. sē zak chasûn ham avastâk kabad azîre âmat va

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1 Corrected from [illegible]

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aît, nâ. gâsânîk rômane, nē. rôman, nô. gâsânîk rakûme, vē. rakûm

rakûm âgh jinâk aît, vî. ayov âgh jinâk aît gabnâ âgh jinâk

mîâ âgh jinâk aît, apa. javîd[1] *va, qâheshne âgh jinâk aît va*

.benâ âgh jinâk aît va rakhâr âgh jinâk aît va

Numbers in the nouns.

, sē âmat. perenâyu, dô âmat. perenâyush, ayok âmat pôrnâ

.aperenâyuka, dô âmat. aperenâyukô, ayok âmat avarnâ perenâyunãm

, dô âmat. narsh, ayok âmat gabnâ. aperenâyukanãm, sē âmat

.narô , sē âmat. nara

Qualities and appellations of women, etc.

âmat va. nâirikanãm, nâirikayâo, nâirika, hamgûneh nasâman

, jaê, jē, saliâ âmat. vantanãm, vantâhva, vanta, khup

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1 Inserted from Anquetil Du Perron's Zand-avastâ vol. 2 page 460.

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,yâhbûnateh lâ shoe pavan âmat charâêtik âgh jinâk aît. jahî

demānô-pathni, shoe nûk âmat. nmânôpathni, kadehbânûk. charâiti

âmat va. barethri, varhomand âmat va. vidhava, vidhu, vîvch âmat.

.nakad, strîm, âgh jinâk aît. vyâkhtihava, ârâsteh

âgh jinâk aît. khâhar, qaṅha, âgh jinâk aît. am, mâta

dô yahvônēd chasûn, hapsnai-apnô-khavô. bentman, dughdha

khasurô. zîvandeh lâ abu mûn avarnâ, saê. shoe ayok va nasâman

.hana. vâgûnycn benapshman bentmane shôe râi gabnâe âmat khusraô

shanteh panjâh zarmân. jamanānûnēd râi gabnâi mûn va nasâmani

khup, huvirām. sâleh navad pâdîrānshosav, shanteh haftâd han va

.yahvônad âvâeshnik va vîr

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1 All Zend words marked † are wanting in the original, but have been inserted, as there is a translation of them in the MSS.

2 Corrected from

3 Corrected from

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III. Parts of the body, and its qualities.

huraodhô . ast pavan khûpî chasûn hûtâshîdeh , hutâshtô

chasûn hukarap , hukerefsh . basarîâ pavan khûpî chasûn hûrosteh

horâcha . nesâk chasûn bâmîk , bâmya . andăm e pasizagîhâ

âkhar , hutarest . tarest va , parûn , hôrûn ; tarascha , parâcha ,

. kosteh hamâk man

.roeshman pavan zake man jâvîd andamăn pavan moe , hugaonem

. gaêsa , ârâsteh sē va dô pavan va . varsa , roeshman mâm zake

. pîr - moê , paourusha-gaonem . moê siâh , vôhugaonem

, sura . pâh - vastarg , pasu-vastrahê . post , păstahê

. zivandeh mârdûme e post

kas i aît va mas i aît avash , roeshman e post aêdha

, aêdha masyaňhô heňti kaya , jamnûnēd nehâdûm pavan chasûn

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paiti aparaya yô. post mas zake homnand kadâr

. âkhar var gosh gofteh afarg. mastarg âkhar mûn, mastraghnya

mastraghnaya paiti pâouraya yô kasyaṅhô kaya

vaghdhanem narsh jamananûnēd roeshman, vaghdhanem. pēsh mûn

aêvô astem; jumbinad benâ vaghdān gabnâ vanâs-kâr aê

mastraghnăm yô vîspacha; mastarg ayok ast, mastravanăm

tanâvanâr pavan softa yen mastarg mûn zanashna hamâ zak, amăsta

khor, chikayatô anyê aêtêê kharôchithrem; yahbonashna benâ

roêshman pavan zakê chasûn tojand zakâi i varmanshăn tojashnîgîhâ

chasûn jamnûnashna mazg andâme âvânîk zak va mastarg va

karap ayov ast mahîtoned benâ patêshtān zake vanâskâr jamnûnēd

tanâvanâr mahîtônēd benâ ast mûn zanashna hamâk zak mazg ayov

dôithra. roî, urua. ainîk, ainikô. tojînad zakâi varmanshân

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,uz-yazdâna. vînîk, nâoṅha. chashm pēshe, pashnem. chashm

va jâtônashna, parâontyâo, âontyâo. vînîk myâne va sapâl

âoṅha. dandān, dantânô. lap, aoshtra. vîn vazrônashne

. dandān azire, sparṅha. pomaman

(Words relating to speech.)

. gobashna, vacha. vāng, vâkhsh. hozvān, hizva

nyok srîra. shanâsagî, âzaiñtivaitish. sakhun, saṅhem

namra-. dânâgîhâ, daṅrô. frâkhtagî, hitô. nagâs

chasûn sakhûn tum yen, saṅhem khtemchiḍ. gobashna âvâd, vâkhsh

âshkâreh, vachâo haithem. modâ nēhān, gudhrâ-saṅhô. râzhâ

berezata. gobashnîhâ khroshd, vachâo khruzhda. gobashnîhâ

. gobashna pâdashâh, vâkhsh khshayaḍ. gobashnîhâ boland, vacha

gobashni, vakhshaṅha. gobashnîhâ hamâvand, vacha amavata

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gobashna, varethraghnibyô beretibyô vâkhsh. homandîhâ sûd

frârûn zake ,ukhdhâo rathwyâo. pirozgarîhâ e dadrûnashna

deretô avastâtem pairishtem srîrem ukhdhem. modâ

sarosh e dâshtâr e ekvîmûnâd mâm nagîrîdeh nyok e modâ ,sraoshem

vaṅhâo mashyô ukhdhashna. ekvîmûnêd kard dastobar pavan âgh

mardûme shanâs modâ zake ,vachâo ukhdhô daṅhrô yatha

mravaḍ .goft ,mraoḍ .jamnûn modâ dânâke zak chasûn shapîr

paitiastô. gobashna pasakh ,paityâdha. jamnûn, mru. jamananûnēd

nyoshashna ,sâsnâo gushta. gobashna padîrashna ,vachâo

.âmojashna

parô. dashna va hôe ,dashinô ,haoiô .gosh ,gaosh

us. azvar va azir, uparô ,adharô .âkhar va pēsh ,pascha

.pirâmun ,pâiri. nîmeh harvast ,naêmâm vîspê. lâlâ

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. vaghdān e âkhar, vaghdhanem pascha . aērvâreh , haṅhuharen

arethnâo . bâzâ , bâzava . dosh , daosha . gardûn , manaoth

mushta . urashnâchand , chiākadhavatô . yadman , zasta . areti

, frârâdhân , arazân . angusht , erezu . mushtmasâ , masi

varô . nâkhûn chasûn saroba , frauâkhsh . angusht âkhar va pēsh

e āndarg chasûn âs , ashayâo . pêstān , fshtâna . âsyâ

nâfô . shakamba , uruthware . kakhsh , kashaibya . var softo

. khûn pavan e post , vaṅhām . tiz e post , ushadhām . nâveh

. pahluk e roeshman pavan e taluk , barozhdahum . pahluk , paresu

, yâkare . dil , eredhaêm . sosh , sushi . sîneh , pasânô

. zahreh , zârascha . sapârz , spereza . rodîk , urvatem . jegar

, hakhta . sarîneh , sraoni . kumik , frashnem . gordeh , veretka

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1 Omitted in all MSS.

2 Corrected from [Pahlavi/Avestan script] and [Pahlavi/Avestan script].

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. maêsh , maêsma . gond , erezi . kîr , fravâkhsh . hakht

. shatman , dhadhañha . rîdânî , shâma . shosar , khshudrâo

. pateshtān , paitishtâna . zânuk , zhnûm . rān , râna

. raglaman c azir , hakhi , hakhem . frabd , frabda . zang , zeñha

kerepcmcha . ast , astem . damâ , vohuni . khochâ , qaêdhem

. andām e aranj , hañhâma . mazg , mazgemcha . basarya karp

drva- . ckvîmônî kard farpêh âgh ekvîmônî varîda , varedha

. khodâî kâmeh , vasokhshathrām . robashnî dorast , tâtem

tan- . apatyâragî khodâî kâmeh , apaitirita khshayamana

tan , havañhem dareghem urunaêcha haosravañhem vaêcha

astvâo añhush vispô bvaḍ . ahosh dēr robān va khosrobî

yavê yaḍ dareghem apayā afithyô amarshā azaresô

va amarg azarmān astahomand akhoe harvast yahvônēd , vispâi

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aghryôtemô aspô . visp var vad hamâ darang apoeshna va ashud

sosyâ , arejô azinãm gavãm ashta varemanô danhvê

chchâr sudârî khodâ pavan ckvîmônêd doshîd mâdyãn mûn aghrîktûm

. arzêd az chehâr va tônâ

IV. The relative pronoun, and some adverbs derived from it. Words beginning with y.

vâêdhâ vâ nâiri vâ nâ utâ âad yathâ

. âshkâreh dânand nâirik va zakar dô kenâ zak aêdûn , haithîm

avaêshãm nitcmchid . zamîk denmen chand , zâ îm yatha

nîtûm zâkache , vaghdhanem madhmyêhê narsh yatha stârãm

ashtish yatha .vaghdãn miâneh gabnâe chand stârãn varmanshãn men

. padîreh pavan ashteh chand , â bunem atha paityahmi

ashâ yathrâ ; tamâman jinâk kenâ yathrâ zandi

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.minashnî bundeh rotman ashavahisht âgh tamaman ,ârmaitish hachaitê

lâlâ khurshîd zâk âgh tamaman ,uzâiti hvare avad yathrâ

,bakhshad fradathem ahurô-mazdâo vô yathra . uzēd

pavan âvânik . arkônad frâdaheshnî râi rakûm anhomâ âgh tamaman

. hastān men kadârzâ aêdûn ,kahmâichid yathacha ,hamsakhûn

ahlâ- va gospand mûn ,dâd ashemchâ gãmchâ yē zandi

âvânik va andâzeh zak pavan ,yē ,gâsān pavan . yahbônad cshacha

yô ,jamananûnēd vêsh maman ke[1] *; mûn zand hamgûneh avash ,yô ,jinâk*

patkârdâr gabnâ mûn ,dadhâiti paiti nôid peremnâi naêrê

.vâdûnyen lâ rakhâr dâdastān e pasokh âghash ,yahbônēd lâlâ lâ

gâs dâtobar parêzvān pavan ,zarvânemcha varascha gâtumcha

frâ- rathwya dâitya ahubya vispacha . zamān va var

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1 The words do not occur in D.H.

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ahvî harvastacha ,vahishtahĉ dâtâish ashahĉ raithya

. avâsh dâdastân frâz frârûnî va radî va dâdî va

naêrê ,yô .jamananûnēd vêsh va ayok mâm ,mûn ,yô

âgh jamananûnēd gabnaân var mûn chasûn ,chichi mê frâ aokhtê

;nasâman ayok ayov gabnâ dô e mâm ,mûn ,yâ . tojashna frâztar

âgh dadrûnyen gâs gabnâ dô âmat ,baraitê gâtum nara yâ

pavan ,drujim vanâêmâ veredâ yêhyâ .vâdûnad zamâni

,tavâchâ isâi yavad . druj vânshēd gordî varman e zak

.ahlâesh khâeshni âmokhtam and zak homnam tobânik khâstâri chand

vâhisht var râs jâmtônēd vadarg hamâ ,jimaiti peresâ yâmēñg

. doshâkh va

âdâ pavan âmat vad hamâ ,javaiti gaya yavata

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1 As this passage disturbs the context, it has been enclosed in brackets.

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. gayomard jodān , marata gayêhê yavata . zivēd

aêtê yava . angârēd anbām pavan , yava , âgh jinâk aît

. homnad yahvonad varmanshān anbām , zarathushtra aṅhem

yoishtô . zâêd frâz ayojashna , fraĉazaitê yoghedha

parmān tokhshâk kas , paitishâthrâo hvoishtô thwakhshitâo

. dâdâr parmān tokhshâk mas yahvônēd bordâr

. homnēd mardûm mûn rakûm , yûshmâkem yô yûzhem

thra- puthra yôi tê yujiti pourushaspô yukhta

yukhta . benman Ferîdûn varmanshān homnad ayukht , êtaonahê

. beshîzeh sosiâ chehâr ayujashni , aspahê chathware

astry- yâtem . gehān bahri , gaêthanām yâtem

jâdu- , pairikanāmcha yâthwām . astraēd jâdu , êhê

. parikān va kān

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, *yâskerestemem* . *khâsteh* *kota* , *avareta* *yâoṅhya*

. *kerdârtûm* *kâro*

. *maz vîrûk âmat darânâ shanat* , *mazaṅhô-virô* *yâre-drâjô*

jâtonêd mâm âghash ashardêd , *patenta* *yaêshenta*

. *myâ ashardînêd* , *âpem* *aêshentem* . *patêt benâ âghash patînêd*

. *zivãnand mad* , *zaêmanô* *yaêtush*

ava *yokhshtayô* . *avzâr* *yãn* , *surahê* *yaoshchini*

, *dunma* *yayata* . *tâk* *sē* , *thri-yakhshtischa* . *baretãm*

. *tash* *ostareh* , *dâra* *yozhdanahê* . *avar* *sâtônêd*

lâ *zak* *ât; ekvîmûnêd mad zak ât* , *yaêtatare* *tē* *yêdhi*

zaheh , *mazdâo* *ahurô* *puthrô* *yazush* . *ekvîmûnêd mad*

beretâbyô *yasô* . *agar* , *yazaêsha* . *anhomâ e benman*

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1 [illegible] in D.H.

2 In my manuscript there is [illegible], instead of [illegible]. M. H.

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yash- . zosar barashni ekvîmûnêd mad zakê pavan , zaothrâbyô

. pardûm e padmân îhân mad ; pouruyô mantâ tâ

frazdâ- âpem yazâi . sardeh jordâk , saredha yavahê

yasnemcha . sîstân pavan c parazd e miâ ezbahûnam , naom

va nyâeshna izashna , âfrînâmi zavarascha uzascha vahmemcha

var vad , yavaĉtâtaĉcha yavaêcha . âfrînam zosar va ôj

. robashnî hamâ hamâ

V. Words beginning with ka, kaê, khsh, sh, etc.

. dâtobar âgh aît jinâk va dînâk jinâk farhest , dkaêshô

c dâtobar aît kadâr , vivishdâtô dkaêshô asti kô

mûn , frazânaiti arethra pairi aĉta yô . dâd âgâs

1 The Zand words in brackets have been inserted here, as their Pahlavî equivalents are found in all MSS.; they appear to have been left out by some clerical mistake.

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varman âmatacha anítônêd frâz benâ saroba men dâdastãn zak men

, dâd âgâs ast zak va negardâr mâm saroba men dâdastãn kabad

lâ âmatacha anítônêd frâz lâ benâ saroba men dâdastãn zak mûn va

dâd anâgâs pavan acha dâdastãn varman mâm lâ va saroba kabad

e vastarg , bâmanyâo kashâo vacha vastrâḍ . dâsûnashna

vyâ- râzãm karashô . kîshvar , karashô . tarâz bâmîk kote

hapt , karshuâm hapta . anjumaník e vîrâi kíshvar , khanãm

. zarîtônêd frâz kêsh , frakârayôish karshaschiḍ . kîshvar

. kêsht , karshtêê . kêshinjâr e zâmîk , karshvâo zemô

. malkâ , khshayô . rostâk , shoithrô . khodâi , khshathrô

. rôshnî chasûn shêd , khshaêtô . pâtakhshâ , khshayamana

. shâdî , shaitô . âsânî , shyâtô . khâsteh , shaêtô

. shîrînî , khshuidha . katrûnashna , shiêiti

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, *parshva* . *khushnûd* , *khshnuta* . *sitâeshna* , *stuiti*

, *shudhem* . *shumaj* , *shutasmê* . *vadâkht* , *shustem* . *parashveh*

. *sâtonad* , *khshtât* . *shîn* , *khshim* . *dēg* , *shenem* . *shud*

. *âkhar* , *fshyô* . *pēsh* , *fshu* . *sâtonêd* , *shaoshaiti*

. *anahûkînêd* , *anâhita*

VI. Words beginning with ma, mâ, or containing these syllables.

, *mâ* . *ra* , *mām* . *padmān* , *maitê* . *vanâsashna* , *mayad*

kharad , *khratumâo* . *padmān âgh e jinâk aît* ; *mâh* , *mâo* . *al*

e padmān harvast , *mâiaňuhê vispem* . *hamgûneh* , *mâi* . *padmān*

. *ozmûd* , *âmâta* . *padmān va amîtar* , *mâta* . *frâgoyod e matûn*

. *amarg* , *amesha* . *anozmûd* , *anâmâta* , *amana*

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1 Corrected from

2 Corrected here from the Vendidâd, as is doubtful.

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VII. Words beginning with a, â, an, ai, etc.

shaknâh , *ainitôish* . *akînî* , *ainitôid* . *asar* , *anaghra*

. *atojashna* , *achithô* . *arîsh* , *airishtô* . *akhâstgîâ* *chasûn*

. *anekvîmônêd* , *astâtô* . *khâk* , *avare* . *apêdâk* , *achithrô*

. *jojun* , *asperenô* . *avdûm* , *apemô* . *anîtônatan* *yen* , *apvatiê*

. *ast* , *asta* . *tîz* , *âsu* . *yahvônad* , *âs* . *yahvônêd* , *as*

. *zak* , *â* . *yetîbônast* , *âstê* . *atyâ* *vistâri* , *astaishum*

, *âad* . *roman* , *ahmâkem* . *amâvandî* , *amhâi* . *zak* , *ahmâi*

. *padash* , *â* . *aêdûn* , *atha* . *âsûn* , *adha* . *aêdûn* , *âd* . *âsûn*

, *aghrem* , *aghra* . *âj* , *âzôish* . *saliâ* , *agha* . *dûd* , *âtha*

. *rakht* , *arura* . *zarhonada* *azâdî* , *âdhâta* . *aghrîk* , *sraghrem*

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1 Corrected from .

2 In the old MS., D. H., which has been written in the year 766 of Yazdagird, (1396 A. D.) and is now in the possession of Dr. Haug, dh is often written for z. âdhâta stands therefore, very likely, for âzâta. In Pahlavi

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, arēna . orûn , aora . mîtarg , awra . arvand , aurvaḍ

aratô- . bundeh , arem . hervad , aêthrapaitish . apatkâr

. izashnekerdâr , kerethinô

, âtare-vazanô . vakhshînîdâr âtash , âtare-vakhshô

âtare- . kerdâr âtash , âtare-kereta . vazînîdâr âtash

âtash , âtaremarezanô . nîmeh târ âtash , taraênaêmâḍ

. râdtum zak farvaft âtash , atare-frithitemcha . moshidâr

, ârmata . âsnîdâr , âsnatârem . bordâr myâ , âberetem

. and va zak , avaiaḍ . robâk âedûn , athauronô . minashna-bundeh

. âkhar , adhâḍ . tamaman , avayâḍ

VIII. Words beginning with v.

, visê . vanast , vistê . harvast , vîspa . vîs , visô

âzâd va zarhônad corresponds to the Persian expressions âzâd and âzâdah mard.

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, *vahmâi* . *kâmeh* , *vasmi* . *vastarg* , *vastra* . *makdarûnyen*

, *vitasti* . *âgûs* , *vidush* . *ashkahûnâd* , *viñdaḍ* . *nyâeshna*

. *rakûm* , *vô* . *gopt* , *vaohkhtê* . *vafra* , *vafra* . *vîdast*

, *veredvô* . *vânîdâr* , *vanatãm* . *vânêd* , *vanaitê* . *van* , *vana*

, *vehrkahê* . *gokâs* , *vaikayô* . *ojdahêshna* , *viusaiti* . *narm*

. *kabadgord* , *vaăkrem* . *nîshkâs* , *vanàre* . *varg* , *vàrekahê* . *gorg*

. *gobashna* , *vacha* . *pîrôzgar* , *varethra* . *varzãn kabad* , *varechâo*

, *vâtem* . *vanâs âgh e jinâk aît gobashna va kâlâ* , *vâchem*

. *myâ nas,honad* , *rakăuvarôish* . *vahâr* , *vadhairayosh* . *vâu*

va- . *vârêd* , *vâraiti* . *varãn* [1] , *varô* . *vârêd* , *varedhaye*

. *navikînam* , *vaèdhayama* . *roman* , *vaêm* . *gordik* , *reshye*

. *vafluk* , *varanava* . *vugh* , *vadhagha* . *âstonad* , *vaênad*

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1 Corrected from [Pahlavi word].

, vâstrayañhva . âgâsî , vaidhim . varsak , vareina

, văthwa . pâhlum , vahishtem . shapîr , vôhû . kârvarzashna

, vostrem . andâeshna , voithwa . admoeshna , verenavaḍ . rameh

. apos , verenyatê . narm , veredvô . varzashna , verezyaḍ . vandashna

c vajîdâr , vichidârô . vasht , varto . vardîn , varetata

, vaêijô . goft , vavakhdha . benâ , viehâ . gâsăn

. vahâr , vañri . nahuft , vaitê . vehăn , vañhânô . avizashna

IX. Words beginning with u.

. asprâs , urvaêsô . dôst , urvathô . khursand , us

. andak , una . robăn , urva . lâlâ , us . vardashna , urvaêsa

, ushta . ozid , uzyô . avat , uta . dô kenâ , uva

pavan robashnî dorast , ashibya ushtatâtem . hosh , ush . nyok

---

1 The words ushtatâtem ashibya are left without a translation in the MSS. That one given in brackets is furnished by myself. For the Pahlavî word

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, *urudhidhiĉiti* . *ârog* , *urvaêdās* . *tateh* , *ubdaêna* . *ahlâe*

. *darakht* , *uruthaḍ* . *chîr* , *ughrem* . *kām* , *unem* . *ârı*

X. Words beginning with p.

. *pur* , *perenem* . *vadarg* , *peretush* . *punsashna* , *parâta*

, *pâdha* . *vadrûn* , *pâta* . *pornâi* , *perenâiu* . *patkâr* , *perem*

, *paêsu* . *saliâ va pêd* , *pitum* . *pîm* , *paiô* . *rajlama*

pañ- . *panjâh* , *pâñchâstem* . *panj* , *pukhdha* . *pêse*

. *âzâr* , *pairiêtê* . *avām* , *pârem* . *raz panj* , *chasat*

. *avarâ* , *pāsanush* . *râs* , *pathô* . *tanâvanâr* , *peshotanus*

. *patēt* , *ptaḍ* . *pudeh* , *paosh* . *vâfrîgān* , *perenâvayá*

. *avarsar* , *pusām* . *pad* , *paitî* . *patat* , *paitiê*

---

the original Zand was wanting. Since the preceding as well as the follo-wing words commence with the letter **u**, and the Zand word u b d a ê n a is twi-translated by in the Pahlavì of the fifth and seventh fargards of the Vendidâd, I thonght myself justified in introducing u b d a ê n a.

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XI. Words beginning with m.

, moshu . khâneh , merezu . rotman , maḍ . gomêzeh , mithwa

. vâdûnat , vavachata . kabad , mas . murd , mustcmeshô . tîz

. hushmardâr hamîsheh , mimarô . ra , mãm . mayud , mayâo

, mashyô . ezbahûn anhomâ , mazdayasnô . avîvak , magha

. garajdaman chasûn , murâ , merezânâi . mûdeh , mruta . mardûm

, myaêshi . mutrasht , muthrem , mazd , mezhdem . mai , madhu

. magas , makhshi . magh , maghem . barhâneh , maghna . moshashna

. maruchînashna , merekhsh

XII. Words beginning with s.

. vînâk , sucha . shakbahônêd , saitê . khunsandî , saidhê

. sûd-khâstâr , sēvishta . sûd , svô . vînashna , sukem

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spakh- .nakad ,stri .sahîd ,sidhiaḍ .shekast ,schindayaḍ

.nyok-negâs ,srîrâo .nămîk ,sruta .pâspăn ,shtim

.hoshtâp ,srvatô .sazashna ,sakhti .ekvîmonashna ,stâta

.saṭîz ,stenbya .storg ,stakhrô .satîzad ,stakhtô

.madmamônêd ,sadayaḍ .shakeft ,skăptem .mareh ,sâoṅha

,snus .shnâvar ,snâvare .allônad ,snâtô .sarûd ,sravaḍ

,saṅhaḍ .sakhûn ,saṅhem .nyoshashna ,srunaoiti .sukînêd

.avaspâred ,srita .avzâr ,sûrâo .gopt

XIII. Words beginning with f.

.dôst ,frim .abîtar ,fedhri .frâkhdahashnî ,fradathâi

.mâhar ,frayarê .âvrîgăn frâz ,frasasta .frâz ,frăs

.făshuvashna ,fshyô .panîr ,fshuta .frahêst ,fraêshta

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1 Corrected from [Pahlavi].

2 Corrected from [Pahlavi].

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XIV. Words beginning with d.

. namûd , daêvayaḍ . azān , dakhmô . dahm , dahmô

.[1] dakhshak , dakhshta . âstônad , darevaḍ . yahbûn , dazdi

. sakht , darezera . sôzêd , dazhaḍ . kod , dâshta

. dush-âmojashnî , dush-sastish . dush-srobî , dush-sravaṇhê

. dush-dām , dush-dâma

XV. Words beginning with j.

, jum . mahîtônashna , janaḍ . avsahînêd , jinâiti

, jakhshavâo . mad , jimâḍ . zofar ; jafra . zîvandeh

, jaidhyāḍ . vâgûnashna , jareta . jâmtônashna , jataṅhaḍ

. jeh , jaêsh . zêd

---

1 Corrected from .

2 Corrected from .

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XVI. Words beginning with b.

, *baĉ* . *dabîsh* , *ḍbaĉshâo* . *bêshazînashnî* , *baĉshaza*

, *buyâḍ* . *bagh* , *bagha* . *bâstăn* , *bâdha* . *dd*

. *vîmâr* , *bañtâo* . *band* , *bañdâo* . *bakhedar* , *bakhdhra* . *yahvônâo*

, *baodhô* . *bîm* , *byañha* . *âvastan chasûn bordâr* , *barethra*

, *frâz bojĉshki* , *bishish-framâtô* . *vînâk* , *baodhañhô* . *bod*

, *bashi* . *bokht* , *buji* . *bujashna* , *baoshem* . *ozmûdâr*

. *bahûn* , *băthrô* . *bajîneh*

XVII. Words beginning with r.

. *râd* , *raĉrĉ* . *rămashna* , *rafnē* . *rayomand* , *raĉva*

, *raodhaḍ* . *rîsh* , *râjim* . *rajasteh* , *râshtem* . *vîrâsteh* , *razi*

. *roshnî* , *raochañhem* . *rôs*

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XVIII. Words beginning with t.

tañ- . *zakacha* , *tâcha* . *taj* , *tacha* . *robashna* , *tâtô*

. *khôrd* , *taremanô* . *tagîktûm* , *tarēmanô* . *tagîktûm* , *chishtem*

, *tanumāthrô* . *tosht* , *tushish* . *rak* , *tûm* . *doj* , *tâya*

. *tarvînîdâr* , *taradhâta* . *tâshîd* , *tashaḍ* . *tanfarmān*

XIX. Words beginning with ch.

. *kerdârān* , *charetām* . *asporâs-darânâ* , *charetu-drâjô*

. *tojashna* , *chitha* . *tokhm* , *chithra* . *pêdakî* , *chaĉteñti*

, *charetutârô* . *chârêh* , *chârām* . *chand* , *chaiti* . *kâmeh* , *chakana*

, *chinaiĉmi* . *farzâneh* , *chistish* . *doshâram* , *chinmanô* . *kerdârtum*

. *karîtônam*

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1 This Zand word is written partly in the Pahlavi character in the MSS.

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XX. Words beginning with z.

.numâeshnîk maman ,zî .tobān ,zastavaḍ .yedman ,zasta

,zusha .ârâeshna chasûn avzâêd ,zita .damastān ,zyām

,zaothra .derham ,zushta .doshashna ,zaoshô .khustok

.zamîk ,zâo .shanâinashna ,zañta .zôr ,zâvare .zosar

,zarva .zamān ,zrva .mozd ,zemana .zarhônad ,zāthwa

zaê- .dâmâd ,zâmaoiô .zîsht ,zaêshô .zarmānî

zuro- .gerd ,zgeregnem .javîd ,zagathaḍ .zyoânad ,nañha

.rabmaman ,zeredhaiêm .khâstek zôrbordâri ,avaretâo beretâo

.mahîtônad ,zatô .jâdûk e zend ,yâtumeñta zinda

XXI. Words beginning with g.

.vagûnêd ,gerewnaḍ .grahmeh ,grehmô .mad ,gatêê

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1 Omitted in all MSS. I have inserted it here from the first fargard of the Vendidâd.

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, *gudhra* . *sarîtarān e yedman chasûn* , *gôh* , *gava* . *jeh* , *gē*

, *gaêm* . *garîsteh* , *geredha* . *nyoshēd* , *gushta* . *nēchânik*

gâthwô- . *garzashna* , *garezhda* . *gospand* , *gām* . *gayômard va âdâ*

. *kârvarzashnî* , *gavâstryâvareza* . *khâeshnî gâsān* , *shtachaḍ*

XXII. Words beginning with gh.

. *kabad nakdāni* , *ghenâo* . *zanâd* , *ghnâḍ* . *zad* , *ghnaḍ*

XXIII. Words beginning with th.

, *thnâtô* . *ârâeshna* , *thrâthrâ* . *patashnî* , *thrāfdhô*

, *thanavanta* *sarâet* , *khratush* *thwām* . *makdarûnashna*

. *pomāman* , *thrah* . *gordî e khêshkârî* , *thamanem* . *sûst*

. *sē-raz* , *thrâyôsata* . *sî* , *thristem*

XXIV. Words beginning with h.

, *hakha* . *khosrôbî* , *haosravaṇhē* . *sudâr* , *hareta*

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âsh- , haithi . âshkârch , haita . agnîn , hadha . hamkhâ

, hichitâ . nafshman , hvãm . hêd , haiti . nafshman , kârâh

, hikush . ashûnjêd , hiñchaḍ . âkhêzad , hikhshaḍ . pâkî

hañ- . hamdahishnî , hañdâta . hêna , haêna . khushk

, jamananûnêd chasûn farjãm , hadhañrô . angardînam , kârayaêmi

anhomâ zakê pâneh farjãm , ukhdhãm mazdâi pâm hadhañrô

. sakhûn

XXV. Crimes and offences.

bodyok- , baodhô-varshtahê . bodozêd , baodhajaḍ

topâh va zadan mâm va yahvônêd va zad vînâgîhâ chasûn . varasht

---

1 Corrected from .

2 From this point the MS. is very corrupt, and in several places quite unintelligible. I have corrected it according to the best of my ability. The small alterations I was obliged to make are too numerous to be mentioned. I may, however, state, that I have adhered, as far as possible to the readings of the MSS.

3 D. H. has zatûm in both places. M. H.

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gobashna kadbâ pavan jamananûnêd vēsh nagîrashnîk mandûmi e kandan

ash kâstârî .va goĕd va takâĕd nagîrashnîk vanâshêd âvânîk

mandûmi e kandan topâh zadan mâm chasûn .bodyozad vâdûnyen

mardumân pavan kâdyôzad e vanâs .kâdyôzad vanâsĕd sûdgîk pavan

varsht bodyok men javîd yok jast aĕdûn pâsê bodyozadgîk men zak

avîsûdagî pavan âgh gospandân yen zak bodyozad va parâst

chasûn mardumân yen e vanâs kâdyozad va bodyozad va .nagîrashna

---

1 Inserted here.

2 Corrected from [Pahlavi].

3 [Pahlavi] kastârihâ D. H. The words vàdûnyen bodyo are omitted in the same MS.; only zad is written. The omission is evidently a clerical error. M. H.

4 Omitted in D. H. M. H.

5 D. H. has [Pahlavi] instead of sudgik vanâsêd. M. H.

6 The passage from "kâdyôzad pavan" to "aêdûn" reads thus in D. H.:

[Pahlavi]

pavan mardumân mûn bôdòzêt pasâi kîk aèdún. M. H.

7 D. H. has [Pahlavi]. M. H.

8 Instead of the passage "âgh pavan" to "kâdyozad" D. H. reads as follows:

[Pahlavi].

bodyozad is here omitted. M. H.

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âstrêt . karîtônĉhêd robãnik vanâsi âvânîk zak va hamîmâlãn vanâsi

. vanâskârãn pavan sudârî astaraspãn âstârînêd âshkâreh

âghat ae jamnônêd âmat yahvônêd zak gobashnihâ jâduk , yâtukhta

yâv madonail c avsûnî pavan âmat , maruchînam benâ jâdûgî pavan

yahvônêd zak numâeshnî sahm ,dudhuwibuzdu . hamgûnch jamananûnêd

, vâiti . mahîtônam sâtâihâ sanchâ pavan âgh jamananûnêd âmat

âdasi c âkhar men vanâskârî pavan âmat yahvônêd zak khaishnî

men âdas âmat yahvônêd zak handarakht hañderekhti . râdûnêd

ayov topâh varmani var ayov va dâsûnêd pâdîrãn akhêshkârî

---

1 Omitted in D. H. M. H.

2 D. H. has . M. H.

3 D. H. has only vanás. M. H.

4 D. H. has . M. H.

5 Corrected from and . D. H. hankereiti.

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, mithôsâst . vâgûnashna handarakht avash vâdûnyen nahuftch zaiyãn[1]

kadbâ e râs âmat yahvônêd zak , âmojashnî kadbâ vajârashni avash

anâyôinîhâ e âdâs var arâstîhâ âmatacha tajêd e âdas var

, aingahãn , avâuṇhiĉiti . vâgûnashna mêdyosâst avash numâêd

ayov seng[3] *pavan avash vâgûnêd frâz e*[2] *gabnâ âmat yahvônêd zak*

va chand vadash âkhar kashêd benâ damîk pavan ayov dâr pavan

yahvônêd zak , sapojashnî frâz frasyadhjaiti . kashêd chasûn

va chand va maman var vad âkhar sapojêd frâz râi[4] *e gabnâ âmat*

zak barîn paskônashnu benâ , thwarcsahê ava . sapojêd chasûn

---

1 The passage from va ayov to vâgûnashna reads in D. H. as follows:

M. H.

2 D. H. has âi. M. H.

3 D. H. . M. H.

4 D. H. has âi instead of e râi. M. H.

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zak rêsh chasûn khor , qarahê . jâtônêd avash khûn mûn amâr

chand va chasûn âgh vadash âkhar jâtônêd avash khûn mûn amâr

benâ zak men zak rîsh bûnî men c zak mahîtônêd maman pâvan

yahvônêd zak âgereft . karîtônad huramacha chasûn , shuãs . avzâêd

avâva- . vâgûnyen mâm sanch râi c avanâs mahîtônatan pavan âmat

âmat . vardêd mâm saneh râi c avanâs âmat yahvônêd zak resht

hamahubûnacha . sham ardûsh anâtônad mâm sanch vanâskârî pavan

tajârêd robashna khûn mahîtônashnî bâzâ . sham khur yahvônêd râi

patêt pavan yahvônatan shâêd tâvãn padash mardûm c robãn âgh

---

1 In D. II. vâdônt is added after âgereft. M. H.

2 Intead of avâvaresht D. H. reads: . M. H.

3 D. H. has yâtân. M. H.

4 D. H. reads and omits âgh. M. H.

5 Instead of padash tâvân D. H. has . M. H.

6 Instead af pavan patêt D. H. has . M. H.

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babâ ahu men mûn rîsh . avash tojashna rîsh yâtâ . tojashna

khor va ardush va avâvaresht va âgereft hamgûneh yahvônêd and zak

vâgûnehêd andâzagîhâ ham pavan kerfchcha karîtônehêd yât va bâzâi

peshôtanush . karîtônchêd hamgûnch padmân va saneh e sham va

zakâi e vanâs raz sē chasûn tanâvanâr zand . pairyêtê tanum

avash va karîtônand tanâvanâr râi andâzagihâ ham va hamgûnch

tanâvanâr men va .jâtônêd yen vanâs pavan tanâvanâr shame va chîm

vajârêd âdâ men frâz mûn frâzoshtân aît , jau . avzâêd

maman kenâ pavan goftan âvâêd javîdâk âdâ men âghash denmen pavan

---

1 D. H. . M. H.

2 Omitted in D. H.

3 The passage from avash to ahu runs as follows in D. H.: . M. H.

4 Instead of vanâs e zakâi D. H. has . M. H.

5 D. H. has which is probably a mistake. M. H.

6 In D. H. there is . M. H.

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kerfehâ men pâd daheshna ham che lâ padefrâs râeshna tanâvanâl

ataftdâd .jamananûnêd mazadtar vêsh tanî zake e hâvandish loêt

toeshna va sûl mûn khârashna va khoreshna âmat yahvônêd zak

fryôshêd hâvangâs pavan nechâzagî hangăm .dâsûnêd rakhâr padash

âtarsh asti thripithwôdhi âgh jamananûnêd sakâdûm pavan chasûn

atha aiwi-gâmê bipithwô hamu mazdao ahurahê

âmat anhomâ e âtash aît pashûn sê maman , ushavanô narô

ardvechesht chehâr mûn ahlob gabnâ aêdûn damastăn pavan dulîn

.dâsûned se pavan ae varhomandî yen ekvîmônêd yahvôned padîsâr men

.kamêst tobăn âstônatan âgh dânad pêdâkî benâ , vîchithremchid

1 Instead of tanâvanâl, as the editor sometimes writes, D. H. has constantly tanâvanâr. M. H.

2 D. H. has . M. H.

3 This passage appears to be an interpolation.

4 âmat appears to be miswritten for hamin.

5 D. H. has .

6 After tobân D. H. inserts the words: . M. H.

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. vâyûnyen âkhar men kâlâ âmat yahvônêd zak khroseh , khrasyô

zînîdar , zyčiḍ . khêsînad ghan âmat yahvônêd zak khîsîdeh , voiô

âzord sataîhâ pêd azu satâmeh , hazô . âzargîhâ dînâ avash

tâyush- . yahvônêd taraft dozdîhâ taraft , tâyô . yahvônêd

chasûn vanâskâr aêdûn avshâreh dozd va avshâreh dozd , âoscha

dasa pañcha . tojashna avash gabnâ va nakad va torâ dozdi

pănzdêh bâzeh-masâ agâhî vîn ham pavan , masâo sraoni pasvô[1]

e zak va pēsh e nîmek chasûn bâzehmasâ . pânzdêh sîna-masâ

mâlman e jojan dvâzdeh kaspi âê gospand chasûn . sîna-masâ âkhar

dô e khorashnacha havand ayov kantak dô âi yom kenâ kantak si

va jamananûnêd râi bokhtak e pûrnâ gabnâ e rodhîk arzêd kartak

. hudâshtan khorashna e kasp hâvand vastarg nakad

---

1 D. H. inserts here . H. M.

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XXVI. Miscellaneous words.

pasu- , pasushurvãn . arzâuigîhâ mazd , pâdhaiuhañtem

.yahvônêd karitônad shopãnacha sandâri chasûn pasushurîn shorvãn

va yahvônêd avãm vakhshi sâtônatani , pafraĉta . avãm , pârem[1]

râzâr- , vizuta . yahvônêd parvarashna men arzûnîk va shapîr tâni

kavachid . yahvônêd kârvarzashnî , vavâstrinãm . yahvônêd gânî

.gofteh râi jinâk kenâ zamîk denmen pavan chîgãmcha , zemô anhâo

chadcha .gofteh râi âdasi kenâ , astvatô anhêush kaschid

âdasi kenâ sateh ahlobãn e zak chîgãmehâ , stôish ashaonô

e zak men âgh jamanânûnêd denmen pavan , yaĉtushâda . gofteh râi[2]

,nizentem .sazâktâr varman nyoshîdani va vajîdan pavan ekvîmônêd

. zarhônêd khânch pavan e nezand[3]

---

1 D. H. . M. H.

2 Thus have all MSS. M. H.

3 D. H. inserts here .

XXVII. Measures of length, and of time.

chasûn ,vitasti . angôsht chehârdch chasûn pâe ,padhem

,uzashta . angôsht doâzdeh chasûn ,dishta . angôsht doâzdeh

, gâim . âdâ , gaêm . angôsht hasht chand hasht lâlâ

prâ- jinâk âvânîk pavan e zak va pâe sē vandidâd pavan zak gām

. angôsht zak chand , aêtshaya chavaiti . goft râst

, thwām antare dashcha dvacha gâmān vâ yatha

andarg gām bîstochâr ayov ,robashna andarg e gām doâzdeh chand

yijai- yavaḍ dakhshmaitish bishaĉtavaḍ . robashna

chand yojêst and zak yojêstâ chand dashmêst zak dô , astish

hâthrem aĉtavaḍ bish tadhaô . chand tajar zak e dashmêst

hâsar . tajar chand hâsar and zak ae , tacharem yavaḍ

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zamîk pavan miâneh hâsar vajârêd padmăn âgh aît âyoîneh chand

rôtman robashna mûn pâc dô gâmi hazâr karîtônad farsangănacha men

. andâkhteh shapăn va rôz myâneh hâsar e zamăn sazashnai

; sham uzîr nîmâ va , fraiar . nîmâ avash mûn yôm , ayare

zamastăn pavan va . uzîrîn nîmâ va sham rapîtavîn nîmâ uzîr men

men leliâ , khshafa . gomikhtêd hâvan var rakhâr rapîsavîn e bahr

hufrâ- , hufrâshmô-dâitim . pardûm e bahar bahar chîr leliâ

avîzagăn , erezaurvaêsâḍ . dadîgar e bahar , karîtônad shmôdât

,sadîgar e bahar ,aiwisrûthrem .bahar dô denmen karîtônand vardashnî

yen padash hoshahîn mûn karîtônêd avzâr e hosh , surăm ushăm

frâz roshnî ,fragatôiḍ raoehanhăm . chahârûm e bahar jâtônêd

. karîtônad gâsacha hâvan avash băm e hush mûn jamtônashnî

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1 D. H. [Pahlavi word] M. H.

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ast hâsar dvâzdeh ,ayare aghrem asti hâthrem dvadasaṅ

doâzdeh yên , aghar rôz mûn shapān rôz zak yôm aghari e zak

hâsar . nîtum e châr o bist va . myâneh bîst va hâsar

, thrivachahim hâthrem netemem , aêtem . amâr padmān kabad

, thrigâmem gâmahya taḍ . gobashna sē padmān nîtûm ān

taḍ dkaêshahê taḍ . gām sē e zak gâmān men aêdûn

taḍ , gâm sē yen gokâs aêdûn dâtobar aêdûn , vîkaiêhê

yen hamâk sakhûn dâdastān aêdûn , arethavanô taḍ arethahê

pêshmâl va pasmâl homnad dâdastān aedûn dâsûnashna gâm sē

vajârêd denmen dâtobar , zushtô vayô . gâm sē yen dînâ tani

jamananûnêd chasûn aît ayorî e nyoshîdâr va varhomand e khâstâr âgh

. sanjêd drva

roeshman khuramî va rãmashnî va shâtî va shûm pavan parjvat

zarhonate herpad bandeh dîn ra napashtam vâje avastâk yahvônêd

.hormazdyâr magôpat nasli men rãm pashîntan

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Translation.

In the name of God, and to his praise! May this explanation [1]) for understanding the words and phrases of the Avesta, that is the meaning in which, and how (they should be taken), be good (for the reader)!

I. Numerals.

Oîm, one. — *paourîm*, first. — *paurva*, before.

Dva, two. — *bitim*, second. — *dvayâo*, twofold.

Tishrô, three. — *thritîm*, third. — *thrayãm*, threefold. — *thrîshva*, the third part.

Chithrushva, the fourth part. — *tûirîm*, fourth.

Pukhdha, fifth. — *pañtañhem*, the fifth part.

Khshvash, six. — *khshtum*, sixth.

Haptañhum, the seventh part. — *ashtañhum*, the eighth part. — *naomahê*, ninth. — *dasmahê*, tenth.

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1) In my MS. [illegible] mâm, "on, about," is used instead of [illegible] denmen korâsheh. This appears to be a later addition, as korâsheh is no proper Pahlavî term, but an Arabic expression, khulâsat (the essence of a thing), which in the meaning of "explanation, elucidation" is very frequently used in the Gujarâtî (khulâsô) as spoken by the Parsîs of Western India. M. H.

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II. Genders.

Singular, dual, and plural in nouns and verbs. Adjectives.

The following words from the *Avastâk* are either masculine or feminine, singular or plural, of good or bad qualities (adjectives), positive, comparative or superlative, according to the termination which is added to them, and with which they are construed, or the adjective to which they are joined. Their meaning and signification should be taken accordingly as they are mentioned in the religion (that is the religious books); and also there are some words *(avastâk)* which have some different meaning *(zand).*

Genders and nnmbers of dva, va, "two". Some adverbs.

Va, (nom. accus. of the dual, masc., instead of *dva* two) two males. — *vaiê,* (nom. accus. dual, fem.) two females. — *vaibya,* (dative and instrumental of the dual) for both male and female, and for both food and clothing, and also for both this and the other world. — *vayô*, (locative of the dual) two things joined. — *vayâoschiḍ,* (genit. of the dual) for both good and bad. — *vayâo,* (genit. of the dual) for both pious and impious, *(asha va darvand).* — *vayâo*, (genit. of the dual) for both ways or customs (good and bad). — *vacha,* either. — *ubôibya,* (dative of the dual of *ubê* both) for both worlds (or lives).

Hakereḍ, done at once. — *hadha*, *hiḍ*, are used when two things are joined. — *ôithra*, separately. — *mâaḍ*, together with, and "not," (a negative). — *hakaḍ,* at oncc.

When a punishment for a crime for one is mentioned then one uses *chikayaḍ baodhôvareshtahê,* i. e. he should be punished with death (singular); when a punishment for two is mentioned, *chikayatô* (dual); when for three *chikaên* (plural) is used. The *Zand* is the same, *tojênd,* for two, or for three, but the *Avastâk* (for the dual and plural) is different; for when two are spoken of, *chikayatô,* and when three, or more, are spoken of, *chikaên* is used.

Numbers in the personal pronouns; the different meanings of the words: nâ, vî, and apa.

Yavâkem, of you two. — *yûshmâkem*, of you three, and if more, (or) many are spoken of, the *Avastâk* is the same as for three. — *thwãm,*

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thou. — *vô*, you, in the *Gâthâ* dialect, *vē*, you. — *nô*, [1]) we, in the *Gâthâ* dialect, *nē*, we. — *nâ*, means in some places "a man", and in others "or". — *vî*, in some places means "you", and in others it means "privation," "against", or "without." — *apa*, means in some places "water," and in others "back," also "without."

Numbers in nouns.

If one grown-up person is spoken of, then *perenâyush* is used; when two, *perenâyu;* when three, *perenâyunãm.* If one child is spoken of, *aperenâyukô*; if two children are spoken of, *aperenâyuka;* and if three, *aperenâyukanãm.* If a single man is spoken of, *narsh*; if two men, *nara;* if three, *narô* is used.

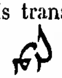
Qualities and appellations of women.

The same is the case with the word "woman" as *nâirika* (singular), *nâirikayâo* (dual) and *nâirikanãm* (plural).

When a good (virtuous) woman is spoken of, she is called *vanta* (singular), *vantâhva* [2]) (dual) and *vantanãm* (plural). When a bad (lustful) woman is spoken of, she is called *jē*, *jaê* and *jahî.* When an unmarried girl is spoken of, she is called *charâiti.* [3])

Nmânôpathni, the mistress of the house. — *demãnôpathni*, a newly married woman, a bride. — *vidhu*, *vidhava*, a widow. — *barethri*, a pregnant woman. — *vyâkhtihava*, a dressed or adorned woman. — *strîm*, a woman. — *mâta*, a mother. — *qañha* [4]), a sister. — *dughdha*, a daughter. — *hapsnaî-apnô-khavô*, a husband having two wives, a bigamist. — *saê*, a child whose father is not living, an orphan. — *qasurô* [5]), a father-in-law.

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1) This word, meaning we, is translated by  you, which being evidently a mistake, I have corrected it to  we.

2) This form does not look like a dual; it is the locative of the plural, fem. M. H.

3) The MSS. give only the Pahlavi meaning; but the original word of the Avastâ is omitted in all. I have inserted it from the third Fargard of the Vandîdâd and the Hadokht Nosk.

4) The Pahlavi meaning of this word is omitted in D. H.

5) In all MSS. both this word and the next were written in Pahlavî characters

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Hana, a man, and also a woman. If they are 50 years old, then they are called *zarmān;* if they are 70, *han;* and if 90, *pâdirānshosar* [1]). — *huvirāni*, good-looking, and one with the requisite qualities.

III. Parts of the body, and its qualities

Hutâshtô, well formed as regards stature. — *huraodhô*, beautiful, of good complexion. — *hukerefsh*, well-formed, beautiful. — *bâmya*, splendid, spacious, as *nisâ (Nishâpur)* [2]).

Horâcha, *parâcha*, *tarascha*, this side, and that side, and across. — *hutarest*, beyond all sides.

Hugaonem, the hair of the body, except that of the head. — *varsa*, the hair of the head. — *gaêsa*, the hair dressed in two or three curls. — *vôhugaonem*, black hair. — *paourusha-gaonem*, grey hair. — *pāstahê*, skin. — *pasu-vastrahê*, (gen. sing.) wearing a dress of skin. — *sura*, the skin of a living man.

Aêdha, the skin of the head. There is a large *aêdha* and a small *aêdha*, as mentioned in the *Nahâdûm (Nosk): kaya heñti masyañhô aêdha?* which is the large skin (of the head)? — *yô aparaya paiti mastraghnya*, that which is on the back of the skull. Afarg says, it is from the back of the ear. — *kaya kasyañhô? yô paouraya paiti mastraghnaya*, which is the small *aêdha?* that which is on the forehead.

Vaghdhanem, head, as it is mentioned (in the *Nahâdûm Nosk*, in the passage quoted). — *narsh vaghdhanem*, one who shakes the head of the man, (without a *Sagdîd)* is a sinner. — *astem aêvô mastravanām*, or shakes any of the skull bones. — *vîspacha yô mastra-*

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instead of those of the Avastâ, which I restored here in their original form. In D. H. qasurô is omitted, but its Pahlavî meaning is given.

1) In the Pahlavî commentary on the third, and seventh fargards of the Vendîdâd, where these words occur, the age of the hana is stated at forty, and that of the zârman at fifty years.

2) Bâmî is taken by the Dasturs in the meaning of "splendid" and derived from bâm, "the dawn", but it appears to me that it also means "wide", "spacious", as a country, as will be seen from the first fargard of the Vendidâd, as well as from the instance above. Bâmî and bâmên, are also the names of large towns, the former in Balkh, and the latter in Herât.

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ghnâm amăsta [1]), all striking by which the skull is injured (pierced) should be taken as (the act of a) *tanâvanâr*, (the sinner who cannot pass the bridge *Chinavad* [2]). — *qarôchithrem aêtêê anyê chikayatô*, they undergo the punishment for a *khor* (inflicting of wounds) for the other (parts), just as that which is mentioned for (wounding) the head, skull, and the other parts of the brain (head); so one calls him a criminal who strikes a foot, a bone, the fleshy parts, or the brain (head); every one who breaks a bone, should undergo the punishment of a *tanâvanar* for (injuring) the other (parts of the body) [3]).

Ainikô, forehead. — *urua*, face. — *dôithra*, eye. — *pashnem*, eyelids or eyelashes. — *nâoňha*, nose. — *uzyazdâna*, bridge of the nose, or nostril. — *âontyâo*, *parâontyâo*, breathing, inhaling and exhaling. — *aoshtra*, lips. — *dantânô*, teeth. — *âoňha*, mouth. — *sparňha*, gums of the teeth.

Words relating to speech.

Hizva, the tongue. — *vâkhsh*, voice, a sound. — *vacha*, utterance. — *saňhem*, a word. — *âzaiňtivaitish*, with a meaning or signification. —

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1) The Pahlavî translation contains more than the Zand original; the latter may be translated as follows: "every one who thought of skull-breaking". That such a one was to be taken for a tanâvanâr, is either an addition of the translator, or the Zand original conveying this sense has been left out by the transcriber.

2) The passages from narsh-vaghdhanem to qarôchithrem are quotations from the Nahâdum Nosk, but incomplete. They very likely refer to some surgical operation, or the construction of a temporary place for disposing of the dead, at times, when the winter or weather may have been too severe to allow them to be taken out to the Tower of Silence. This temporary place is called in the 5th fargard of the Vendidâd daityô-kata, or thrâyôkata, and is described to be so formed, that the head, body, hands, or feet of the corpse may not touch the walls or any other surrounding parapet or railing of the kata (see Vendidâd 5, 11. ed. Westergaard); but here both the Avestâ (Zand original) and Zand (Pahlavî translation) are very corrupt and obscure. I have given, in the translation, the ideas which they contain, but it is very difficult to give an exact rendering.

3) The translation of the commentary on qarôchithrem etc. has been left out by Destur Hoshengjî. I have supplied it. The meaning is, that the punishment for a khor, i. e. the inflicting of wounds, remains the same whichever part of the body may have been injured; but if a bone should be broken, the punishment is heavier. M. H.

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srîra, not envious, kindly disposed; handsome; exalted. — *hitô*, ease; exalted. — *dañrô*, wisdom. — *namravâkhsh*, words of benediction. — *qtemchiḍ-sañhem*, dark (mysterious) words. — *gudhrâ-sañhô*, secret words. — *haithem-vachâo*, simple, or plain words. — *khruzhda-vachâo*, harsh words. — *berezata vacha*, with a loud voice, or high words. — *khshayaḍ-vâkhsh*, proper words, or royal words. — *amavata vacha*, bold speech, or victorious words. — *vakhshañha* [1]), salutary speech. — *vâkhsh-beretibyô vârethraghnibyô*, speech which brings victory and success. — *rathwyâo ukhdhâo*, good words. — *ukhdhemsrîrem pairishtem avastâtem deretô sraoshem*, a matured, well-considered, dignified and orderly speech, which is composed according to rule. — *ukhdhashna mashyô vañhâo yatha dañhrô ukhdhô vachâo*, one who fully understands the composition of words (poetry) is as good as a poet. — *mraoḍ*, he said (imperf. of the verb *mru* "to say"). — *mravaḍ*, he may say (3^d person singular of the conjunctive, present tense, of *mru*). — *mru* (imperative) speak! — *paityâdha*, answering. — *paitiastô vachâo*, words of assent. — *gushta-sâsnâo*, listening to advice, or following avdvice.

Gaosh, ear. — *haoiô, dashinô*, left and right. — *parô, pascha*, backwards and forwards; before and behind. — *adharô, uparô*, lower part and upper part. — *us*, up, high. — *vîspê-naêmãm*, in all directions. — *pâiri*, surrounding. — *hañhuharenê* [2]), jaws, or jaw-bones. — *pascha vaghdhanem* [3]), the back of the head. —

Continuation of the parts of the body.

Manôthri [4]), neck. — *daosha*, shoulder. — *bâzava*, arm. — *arethnâo*, elbow. — *zasta*, hand. — *chiãkadhavatô (arashnachand)*, an arm's

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1) This is probably a mistake for vakhshvanha.

2) The meaning of this word is omitted in all MSS., here I have restored and explained it from Yasna 11, 4. ed. Westergaard. In Pahlavi it is translated with [illegible], which is rendered by Dastur Dârâb Pâhalan, in his Persian version, as "jawbones", though some Dasturs take it for "left ear" also; but this is a mere guess, as in the Vendidâd "left ear" is expressed by havya gaosha.

3) This is translated by [illegible] vaghdân only, the meaning of pascha, "behind", being omitted in all MSS.

4) Corrected from manaothri, see Vendidâd 13, 37. ed. Westergaard.

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length, a cubit. — *mushta-masô*, a handful. — *erezu*, finger (an inch). — *arazân, frârâdhân*, the forefinger and the little finger. — *fravâkhsh*, a horny substance like the nail. — *varô*, the bosom, the breast. — *fshtâna*, breast *(pistān*, in Persian). — *ashayâo*, the part between the shoulder and breast. — *kashaibya*, armpit. — *uruthware*, belly. — *nâfô*, the navel. — *ushadhām*, the backbone [1]). — *vanhām*, upper part of the foot [2]). — *paresu*, the side (hypochondria). — *barozhdahum*, the upper part of the side. — *pasânô*, the bosom. — *sushi*, lungs. — *eredhaêm*, heart. — *yâkare*, the liver. — *urvatem*, a gut, intestine. — *spereza*, the spleen, the milt. — *zârascha*, the gall-bladder, bile. — *veretka*, kidney. — *frashnem* [3]), testicles. — *sraoni*, the buttocks. — *hakhta*, the sexual parts (male or female) [4]). — *fravâkhsh*, male organ of generation. — *erezi*, the testicle, the scrotum. — *maêsma*, urine. — *khshudrâo*, semen, sperm or seed. — *shâma*, the excrement. — *dhadhanha*, the backside. — *râna*, the

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1) The editor and translator has left this difficult word without any translation. The rendering "backbone" has heen added by me. I followed the original reading of the MSS. posht-i-tîz, which has been changed by the Destur to post-i-tiz in his edition (pag. 10, lin. 8). The reading adopted by him I cannot understand, as post-i-tîz could only mean "a sharp skin", but what that is, I am unable to say. If we adhere to the original posht-i-tiz then it would literally mean "a sharp back"; which is, in all probability, a technical term for the backbone, the spine. This interpretation is supported by the fact, that we do not meet in this very copious enumeration of parts of the body with any other term which signifies "backbone".
M. H.

2) The two words, ushadhâm and vanhâm are translated in Pahlavî with "posht-i-tîz" and "posht-i-pahan", which should be, I think, post-i-tîz and post-i-pavan khun, as neither "tîz" nor "pahan" have any connexion with posht, (back). vanhâm means blood, or "bloody part". In the 3rd fargard of the Vendidâd the word "pânsto-frathanhem" is translated in Pahlavi with post pahnâ; but the Zand word here is quite different from that of the Vendidâd; therefore I believe they were miswritten in Pahlavi for pôst-i-tiz and post-i-pavan khun. [vanhâm appears to mean the "spinal marrow"; it is identical with the Sanscrit vasâ "marrow". The translation "upper part of the foot" cannot be right.
M. H.]

3) This word is translated in Pahlavi by kûmik which in D. N. is translated into Persian by khâyegân bâshed, "it may mean testicles".

4) In my MS. there is a Persian gloss in which the expression is restricted to the sexual parts of females. M. H.

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thigh. — *zhnûm*, the knee. — *paitishtâna*, foot. — *zeṅha*, the leg. — *frabda*, a bridge of the foot from heel to toe, or a foot's length. *hakhem*, the sole of the foot.

Qaêdhem, perspiration, spittle, sweat. — *vohuni*, blood. — *astem*, bone. *kerepemcha* [1]), a body of a man or animal. — *mazgemcha*, brain. — *haṅhâma* [2]), joints of the body. — *varedha*, fatness, or obesity. — *drvatâtem*, doing well, vigour, health. — *vasô-khshathrăm*, the attainment of one's own desire. — *khshayamana apaitirita*, an uncontrolled power. — *tanvaêcha haosravaṅhem urunaêcha dareghem havaṅhem*, comfort to body and freedom from death to the soul for a long time (i. e. health and long life). — *bvaḍ vispô aṅhush astvâo azaresô amarshă afithyô apayă dareghem yaḍ yavê vispâi*, may all this world be without decay, mortality, hunger or thirst for a long time, for ever!

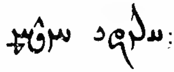
Aspô aghryôtemô daṅhvê varemanô ashta gavăm azinăm arejô, a most excellent horse, i. e. a mare which has been milked, has the value of four cows and four goats to a governor (if presented to him).

IV. The relative pronoun; some adverbs, derived from it (yatha, yathra). Words beginning with y.

Yathâ âaḍ utâ nâ vâ nâirî vâ vaêdhâ hàithîm, that thus both, man and woman, may publicly know! — (Yasna 35, 6. W.). — *yatha îm zâ*, so much of this earth. — *nitemchiḍ avaêshăm stârăm yàtha narsh madhmyêhê vaghdhanem* [3]). Each setting of those stars is as the middle of a man's forehead.

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1) The Desturs take this also in the sense of "corpse" or "carcase".

2) In Pahlavî it is : in Persian the word âranj means also "elbow".

3) This, as well as the following passage, are evidently taken from some astronomical or, rather, astrological work, which is now lost. As they are torn out of their connection, a correct understanding of them will be for ever impossible. The several words of this passage are clear enough; but it is difficult to state even its general sense. The meaning appears to be: "as often as those stars are setting, they touch the middle of a man's forehead, and have him thus always in their power; his fate is indissolubly connected with them". This was really the belief of the ancient Persians, as any reader of Pahlavî books may know. M. H.

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Yatha ashtish paityahmi atha bunem â. (The Pahlavî translation is here unintelligible) [1]).

The meaning of *yathrâ* in all places is "where" or "there". — *yathrâ ashâ hachaitê ârmaitish,* where there is the *ashavahishta* (purity), with the *ârmaiti* (contentment). — *yathrâ avaḍ hvare uzâiti,* where the sun rises. — *yathrâ vô Ahurô-mazdâo fradathem bakhshaḍ,* where Ormazd may grant you prosperity for ever. In all other places or comparisons *yathacha* is used, as *yathacha kahmâichiḍ,* thus to all and every one individually.

In the *Gâthâ* dialect *yê* means "that", "who" and "he who"; in other places (the common *Zand)* *yô* is used in its place, but the meaning is the same, as "that", "who", (compare, for instance, the passage in the Gâtha dialect), *yê gãmchâ ashemchâ dâḍ (Ormazd),* he who created cattle and also purity (or light, as fire, etc.); (with the common Zand) *yô naêrê peremnâi nôiḍ paiti dadhâiti*, he who does not give answer to (his) adversary, as we should not give answer to an adversary.

Gâtumcha varascha zarvânemcha, "pavan parêzvãn dâtobar gâs var va zamãn" [2]). — *Vispacha ahubya ratubya* [3]) *dâitya rathwya frâ*

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1) The Pahlavî translation omits the last three words of the Zand passage, atha bunem â, altogether; its rendering of the first three words is hardly intelligible. The Zand ashtish is translated by ashteh which is evidently the same word, and paityahmi by padîreh "acceptable, accepter", which is probably only a guess. As the Pahlavî translation is, in this place, of no use, we must try to axplain the Zend direct. Ashtish, which is not found in any passage of the now existing Zand-avasta, can be derived either from ashta "eight", or from ash, "to reach, arrive". If derived from ashta, it could mean only 'a set of eight', or 'a period of eight days'. As such an explanation does not bring any sense into the passage, we better derive the word from ash, and take it in the meaning of arrival. It is, no doubt, an astronomical term as well as paityahmi (probably locative of paiti which is declined like a prononu) and bunem. As the two latter words are evidently opposed to one another, and bunem means 'bottom, ground', I take the first in the sense of zenith, the latter in that of nadir. The passage may be translated as follows: "as the arrival (of the star) at the zenith, so (is its arrival) at the nadir". M. H.

2) This and the following passage are evidently either interpolations, or quotations which have been mutilated, as they have neither a connection with the preceding nor the following sentences, in which the use of the relative particle yô, yê, and its genders and numbers are mentioned. They appear to refer to judicial

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raithya ashahê dâtâish vahishtahê, and all (kind of) authority and chieftainship is to proceed justly and in a good and proper manner through *Asha-vahisht*, i. e. purely [1]).

Yô, i. e. who, which. If one and more are spoken of, *yô* [2]) is used, as *yô naêrê aokhtê frâ mê chichi*, just as one tells the men that they are to be punished severely. For the dual of the masculine, or the singular of the feminine, *yâ* is used, as *yâ nara gâtum baraitê* [2]), which two men bring time, i. e. appoint a time [3]). — *yêhyâ veredâ vanaêmâ drujim* [4]), that we may slay the *druja* by that army. — *yavaḍ isâi tavâchâ* [5]), as much as I have the means so much will I desire purity (meritorious works). — *yâmēñg*

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proceedings, just as the preceding sentence yô naêrê etc., and are very likely taken from the same work. The Pahlavî explanation, of which Destur Hoshengji has given no translation, may be translated as follows: a "plaintiff requires a judge, a place (tribunal), a board (to write his complaint on), and a time (for hearing)". parêzvân, or perîzpân can be only traced to the Persian perîz "a complaint" with the suffix vân or pân, "having a complaint". var by which the Zand varas(cba) is translated, is probably identical with the Persian var "a board to write upon". M. H.

3) This word has been omitted in the text, but it is found in D. H. M. H.

1) I cannot agree with the above translation of my learned friend, which he has made without strictly adhering to the Pahlavî in this place, but would propose the following rendering of this incomplete passage: "and all things that are proper (and) seasonable for the two lives (which are) the chiefs, are to proceed according to the laws of Asha-vahishta". Ahubya and ratuhya are datives of the dual, and cannot be translated as nominatives of the singular. The "two lives" are this life, and the next, and are often mentioned in the Zand-avasta. The 'laws of Asha-vahishta' are the laws of nature, as the original meaning of asha is not "purity", but 'going on in a regular way, regularity'. The Pahlavî translation of this passage is hardly intelligible; it appears to express the following sense: "all mastership, and justice and chieftainship, and excellence are his laws (the laws of Ashavahisht)". M. H.

2) This statement is not correct; yô is only the singular of the masculine of the relative pronoun; the plural is yôi; that of the neuter ya. In the MSS. of the Zand-avasta we find indeed in several places yô used as the plural of the relative pronoun; see, for instance, Vendidâd 2, 39. 41. 42. in the editton of Westergaard. M. H.

3) This is here evidently a 3d person dual, present tense, middle voice; it stands instead of baraêtê. M. H.

4) See Yasna 31, 4. M. H.

5) Yasna 43, 9. M. H.

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peresâ jimaiti [1]), the whole bridge (chinvad) goes on the way to heaven aud hell.

Yavata gaya javaiti, may they live for ever! — *yavata gayêhê marata* [2]), young Gayômart (name of the first king of the Peshdâdian dynasty. — *yava*, means in some places reckoning of a period, as *yava aêtê anhem* [3]) *zarathushtra*, it is their period.

Yoghedha fraêazaitê, by joining will be born [4]). — *yoishtô thwakhshitâo hvoishtô paitishâthrâo*, the one who exerts himself less should be a dependant, and the one who exerts himself more should be a commander.

Yûzhem yô yûshmâkem, you who are men.

Yukhta pourushaspô, yujiti tê yôi puthra thraêtaonahê, those sons of *Ferîdûn* are very industrious [5]). — *yukhta-chathware-aspahê*, power of four strong horses.

Yâtem gaêthanãm, share, the fortune of this world (i. e. any wealth or estate in this world). — *yâtem astryêhê*, sorcery should be punished. — *yâthwãm pairikanãmcha*, sorcerers and fairies.

Yâonhya avareta, small fortune. — *yâskerestemem*, most efficacious.

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1) Yasna 48, 2. Instead of peresâ, peretha must be read, if the Pahlavî translation be correct, as it is rendered by 'bridge' (perethu). — yâmêng is translated by hamâ 'all', which is certainly a mere guess. M. H.

2) This passage is hardly intelligible. The Pahlavî translator takes yavata in the sense of yuvan 'young' which is not possible without changing it into yuvata. It is doubtful whether Gayomart, the Adam of the Iranians is meant here. M. H.

3) Instead of anhem (1st pers. sg. imperf.) we expect here anhen (3d pers. pl. imperf.), as the first does not give any sense. M. H.

4) The meaning is doubtful. I have translated it according to the Pahlavì. [The translation appears to be incorrect; fraêazaitê cannot be derived from the root zan "to produce, to be born", as the translator has done; but it is to be traced to yaz "to worship", as the ê after fra is either a contraction of aya, or stands for ya. The meaning probably is: "he prays having joined (his hands)"; yoghedha is not the past participle of the root yuj "to join", but an adverb derived from the same root by means of the suffix dha which serves such a purpose. M H.]

5) This passage is not completely translated in the Pahlavì, as the name of Pourushasp is mentioned in the Avastâ (Zand), but omitted in the Pahlavì. [Yujiti is not correct; it ought to be yujêinti, or yujyêintê, to correspond with its noun puthra, which is in the plural. M. H.]

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Yâre-drâjô virô-mazañhô, for a year (he will be subject to) *vîrôm*
(i. e. a sin committed by the breach of a promise to the value o
human being, whether slave or betrothed).

Yaêshenta patenta, seething; if it (the pot) boils over, it spills (the
ter), that it falls out. — *aêshentem âpêm*, boiling water. — *yaêt*
zaêmanô, may they live long [1]).

Yaoshchini surahê (yãn [2]) *avzâr*), fortunate, victorious.

Thri-yakhshtischa, three twigs of the *barsom*, (an implement used
the Pârsî priests, when performing "*yazashnē*" and other ceren
nies). — *yayata dunma*, the passing of the clouds.

Yozhdanahê dâra, a razor for shaving. — *yêdhi tê yaêtatare* [3]), if it
procurable, or not procurable (i. e. if they have any means th

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1) This translation cannot be correct, as the Pahlavî word mad does uot me
"long", but "he has come". Thus the Pahlavî translators of the Zand-avasta ren
the Superlative yaêtushtema, deriving it from the root i, or yâ, "to go". T
is only a guess, as this meaning does not suit the sense. As the word is here
together with words signifying "to boil, to seeth", it may appear to have a simi
meaning. In Vispered 11, 3. (W.) we find yaêtushîscha zaothrâo, where it qu
lifies the holy-water (zaothra). As it is also used of the fire (Yasna 1, 2.), whi
is said to be the yaêtushtema of all the angels, it cannot have that meaning
boil), but it appears to signify 'agile', which would be in the case of water "bu
bing up", and in that of fire "blazing up". The root is yat "to be active,
make exertions"; as to the form, it is the participle of the perfect tense in the acti
voice. — The meaning of the word zaêmanô (genit. sing. of zaêman) cannot
"may they live"! as the Pahlavî renders it, as zaêman is a substantive, meani
probably "activity" (see Yasna 44, 5.), and no verb, nor traceable to the root j
"to live". M. H.

2) According to Dr. Haug the term یان (See Gâthas of Zarathustra I, pagg. 41—4
yân in Pahlavî does not simply signify "magnitude, good, happy" as explained; b
it means any thing seen in a state of ecstacy. The word سورا sura is to be trac
to the Sanscrit sûra "a hero"; which is always explained in Pahlavî by اوزار
avzâr. The words yokhshtayô ava baretâm, are not translated in the origin
MSS.

3) The form yaêtatare appears to be the 3d person dual, present tense, of t
root yat (See my Essays on the Sacred Language, etc. pag. 78.). The Pahlavî tran
lation appears to contain a perception of this verbal form being a dual, at it
translated by an alternative sentence. M. H.

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should do it, otherwise it is optional for them to do). — *yazush puthrô ahurô mazdâo*, the sublime son of *Ahurômazdâ*. — *yazaêsha,* if [1]). — *yasô berctâbyô (zaothrâbyô)* by virtue of that well-made *zôr* (by taking *zôr* in the *yazashnē* ceremony). — *yashtâ mañtâ (pouruyô* [2]) the receiving of the first measure. — *yavahê saredha,* cereals. — *yazâi âpem frazdânaom*, I pray to the water, *Frazdān*, which is in Sîstân. — *yasnemcha vahmemcha uzascha zavarascha âfrînâmi*, I bless with my praise, sacrifice, and with all my might. — *yavaêcha yavaêtâtaêcha*, for ever and ever.

V. Words beginning with ka, kaê, khsh, sh, etc.

Dkaêshô. In most places it means order, religious commandment, and also a Destur, or a judge, as in the passage: *kô asti ḍkaêshô vivishdâtô*, who is the judge gifted with discernment? — *yô aêta pairi arethra frazânaiti,* one who can discern a case, from (a few) words, is an *âgâhdâd* (a competent judge); but one who, notwithstanding his hearing much, cannot understand anything from it, is to be taken for an *anâgâhdâd* (an incompetent judge).

Vastrâḍ vacha kashâo bâmanyâo, a small, wide, silken dress [3]).

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1) This word is rendered in Pahlavî by  "ra", which is evidently wrong; yazaêsha means "thou shalt worship".

2) See Yasna 31, 7. The Pahlavi translation which is here found, agrees with the one given by the Pahlavî translators of the Yasna; but its correctness is very doubtful. Yashtâ (instead of yas-tâ) is rendered by mad, "he has come"; (the meaning "receiving", given to it by Destur Hoshengji is unknown to me); the translators derived the word therefore, from the root yâ "to come", which is grammatically impossible; mantâ they take in the meaning of padmân "measure", which is another grammatical impossibility; if taken as a noun, it can be only a nomen actoris, from the root man "to think", signifying "a thinker"; but it never can mean "measure" or anything like it; in that case we should have to expect the form mâna. In my work on the Gâthas (see I, pag. 11. 131. 32.) I have rendered the whole passage: "who thought this first" i. e. invented it. I took mantâ as a verbal form (3d pers. sing. aorist, middle voice) which is grammatically possible; it may, however, be taken in the sense of a nomen actoris; but the meaning of the sentence would remain the same. M. H.

3) The translation of this passage was left out in Destur Hôshengji's MS. I have supplied it here. The Pahlavî rendering does not appear to be correct, as vacha cannot mean "small"; it means either "two" (from dva with cha), or "speech"; as

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Karashô, a zone, climate. — *karashô-râzãm vyâkhanãm*, a good a(ministrator of a zone, who belongs to the assembly (i. e. well spoke of by the assembly of the good [1]). — *hapta karshuãm* [2]), the seve countries, or seven zones. — *karshaschid frakârayôish*, thou shalt draw the *kêsh*, i. e. lines in magical circles. — *zemô karsl vâo*, land fit for tilling. — *karshtêê*, (dative singular of *karshti)*, field for corn. — *khshathrô*, master, ruler, lord. — *shoithrô*, a cou try, a region. — *khshayô*, the king. — *khshayamana* [4]), ruling, po sessing. — *khshaêtô*, splendor (as in light). — *shaêtô*, wealth, pr perty. — *shyâtô*, ease. — *shaitô*, marriage, merriment. — *shiêi* living, residence. — *khshuidha*, a sweetmeat, sweetness. — *stui* praise. — *khshnuta*, pleased, satisfied.

Parshva, snow, hail [5]). — *shustem*, melted, dissolved. — *shutasmê*, la

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the latter meaning is inadmissible here, we can only apply the first. Kashâo b manyâo are (grammatically) genitives of the dual from kasha, and bâmani; kasl is identical with the Sanscrit kaksha, Persian kash, "the armpit", and appears have the sense of sleeve in this passage. I render the Zand words: "a dress wi two wide sleeves". M. H.

1) Instead of karashô, karshô is to be written. The Pahlavî translation neither exact nor correct; karshô does not mean kishvar, "a zone", which karshvare in Zand, but "a line", "ploughing", "a furrow". Vyâkhanâ appea to mean "congregation", and not "belonging to a congregation". I render the tv words: "the congregation for superintending ploughing". Compare the fratres a vales of the Romans. M. H.

2) The names of the haft kishvar "seven kishvars" in Pahlavî are as follow 1 Arzeh, 2 Shaveh, 3 Fardidafsh, 4 Verdedafsh, 5 Vauru, 6 Vaur zaresht, 7 Khunaras bâmìk.

3) The Pahlavî has the 3d and not the 2d person, as the Zand has. M. H.

4) Khshayamana as well as pâtakhshâ, by which the word is rendered the Pahlavî, are taken by the Desturs also in the sense of "certainty", "witho any objection", "by all means", or "they are permitted to do so". [Khshayama apaitirita appears to have been a title of kings. It bears, as to its meaning, striking resemblance to the title mahârâjasa apadihatasa βασιλέως ἀνικήτου, i. "the invincible king" on the Indo-Bactrian coins. M. H.]

5) In Pahlavî this word is rendered by parashveh, which is the origi word itself; but the meaning here is taken from Yasna, 68, 6. Westergaar where the word parshuyâo occurs and is translated in Pahlavi by "snow" "hail".

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prepared for sowing [1]. — *shudhem*, hunger. — *shenem* [2], sword, utensil, pot. — *khshim*, lamentation. — *khshtât*, he goes, stays. — *shaoshaiti*, it goes. — *fshu*, before. — *fshyô*, after. — *anâhita*, unpolluted, pure.

VI. Words beginning with ma, mâ, or containing these syllables.

Mayaḍ, destruction, decay. — *maitê*, a measure. — *mãm*, I, me. — *mâ*, not (a negative). — *mâo*, the moon. In some places it means "measure" and "appropriate"; as, *khratumâo*, one who possesses the requisite knowledge. — *mâi*, the same as the preceding word (measure), as *vispem mâiaṅuhê*, all the measures of Meher (mithra) the possessor of wide pastures. — *mâta*, mother, and also a measure.

VII. Words beginning with a, â, an, ai, etc.

Amâta, tried, experienced, examined (as a medical man). — *amana (anâmâta?)* unexamined. — *amesha*, immortal. — *anaghra*, everlasting, endless (as, light, lustre, etc.). — *ainitôiḍ*, without hatred, or ill-will. — *ainitôish* [3], poor, one without money or means. — *airishtô*,

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1) This word is rendered in Pahlavî by [Pahlavi], which I read shûmaz (shûmiz in Persian).

2) Some MSS. read shnem, but this appears to stand for shenem. The Pahlavî translation is [Pahlavi], which can be read either deg or tegh; but the former is the most usual.

3) Both words, ainitôid and ainitôish, are evidently only two cases of the same word, ainiti, the former being the ablative, the latter the genitive, and cannot have such widely different meanings, as assigned to them here, by the Pahlavî translators. They appear to have confounded ainiti with ainishti, the latter meaning "poverty"; ainiti they seem to have traced to aênanh, "sin, hatred", with the negative a. But this appears to be nothing but an etymological guess. If derived from a root in, "to hate", we should expect aininiti, and not ainiti, as the negative a takes the form of an before words commencing with a vowel. We have therefore to derive the words either from an + iti, or from a + niti, or perhaps from the root an, "to breath, to blow", (in Sanscrit). I prefer the second derivation; as niti can only mean "the state of being down, oppressed", ainiti must mean "ease", "easiness". This appears to be really the meaning of the word in

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not wounded, uninjured. — *achithô*, unpunishable. — *achithrô*, invisible, unproduced. — *avare*, dust, earth [1]). — *astâtô*, one who does not exist. — *apvatiê* [2]), to know well, to understand fully. — *apemô*, endmost, (sometimes it means topmost). — *asperenô* [3]), a *direm* or *dirham*. — *as* and *âs*, he (she, it) was (3ᵈ pers. sing. imperf. of *as* to be). — *âsu*, swift. — *asta*, bone. — *astaishum*, one who asks for an arrow, one who wishes for an arrow, (a warrior, or soldier). — *âstê*, he is sitting (present tense of *âs* "to sit"). — *â* [4]), that, this. — *ahmâi*, to that, to him. — *amhâi*, victory [5]). — *ahmâkem*, we (genit. plur.,

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Yasna 58, 4. West.; compare ainita Yasht 13, 34. 51. as an epithet of the Fravashis. M. H.

1) This meaning rests on nothing but an erroneous identification of the Zand avare, which is a Gâtha form of the common avanh, avô, "help, assistance", (avas in Sanscrit) with the Pahlavî avrâ, "dust", which is a purely Semitic word. M. H.

2) The correct form appears to be apavatayê, dative of apavati. The Pahlavî translator derives it from apa-vat, "to know, to understand", and takes it in the sense of an infinitive of the purpose. But this interpretation is very doubtful, as we should, in that case, expect a crude form apavataiti, or apavatana. I take it as the negative of pavati, "putrefaction", meaning 'exemption from decay'. M. H.

3) This is a very remarkable word. That it means a particular weight, and not a coin, as coins were unknown at the time of the composition of the Zand-avastâ (we find nowhere any trace of them), follows from the inscription on a bronze weight which has been found near Abydos in Asia Minor. The inscription is in the ancient Aramæan character, and runs as follows: אספרן לקבל סתריא זי כספא, which I read and explain: asparan leqabbel satirayyâ zi kaspâ, i. e. "an asparan for (weighing) the silver-staters" (a silver-stater is equal to two drachmas or dirhems). The interpretations mentioned by J. Brandis in his valuable work "*Das Münz-, Mass- und Gewichtswesen in Vorderasien bis auf Alexander den Grossen. Berlin 1866.*" (pag. 54, 2.) are destitute of sense, and unphilological. Satarayyâ cannot mean "satraps", or "conservators of silver", as the interpreters have taken it. It is precisely the Pahlavî-Persian istîr, the name of a particular weight, and identical with the Greek στατηρ, which is by no means a Greek, but a foreign word, which the Greeks borrowed, along with their weights, from the Babylonians. The asparan-weight in question represents a talent, the highest unit of weight among the Greeks. M. H.

4) This word has never in Zand the meaning assigned to it here; it is everywhere a preposition, or postposition, like the Vedic â. The Pahlavî translators appear to have identified it with the Pahlavî âi, "this". M. H.

5) This meaning appears to rest on a complete misunderstanding, as amhâi

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"of us"). — *âaḍ*, then. — *âḍ*, thus. — *adha*, then. — *atha*, thus. — *â* [1]), to. — *âtha*, smoke. — *agha*, badness, wickedness. — *âzôish*, the *âzish deva*, one who is opposed or an antagonist to *khordâd amshâspand (âz* in Persian means also passion, lust, avidity, covetousness, etc). — *aghra, aghrem, sraghrem*, uppermost, the highest or superlative. — *âdhâta*, born in prosperity, lucky. — *arura* [2]), a suit of clothes. — *aurvaḍ*, swift (as a horse). — *awra*, a gentle breeze, zephyr. — *aora*, this side, here; good-looking. — *arĕna*, unopposed. — *aêthrapaitish*, a herbad, the first clerical title or order; a tutor. — *arem*, contented, content; complete. — *aratô-kerethinô*, celebrated for making *yazeshne* (offering, etc.).

Atare-vakhshô, a fire kindler, an officiating priest called *râspi*, who is in company with the *zôta*, when performing the *yazeshnê* ceremony. — *âtare-vazanô*, a fan to kindle the fire. — *âtare-kereta (âtash-kerdâr)*, the vessel in which fire is placed. — *âtare-taraĉnaêmâḍ*, the square stone to put the fire-vessel on, or the inner vessel in which, after filling it with ashes, fire is placed. — *âtare-marezanô*, the fire extinguisher. — *âtare-frithitemcha*, one who consecrates the fire; the high priest.

Aberetem, water bearer (traditionally the name of an angel who stands in his respective place with *Havanân* and the other five angels, at the time of performing *yazeshne;* see *Vîsparad* 3.). — *âsnatârem*, the *âsnîtâr* (an angel, co-operator with the above-mentioned angels; one who has good wisdom, or one who purifies or washes another). — *ârmata*, having a contented mind, the *ârmaiti*, an epithet of earth,

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is nothing but another pronunciation of ahmâi (dat. sing. masc. of the demonstrative pronoun). M. H.

1) In the MSS. is  pad, "master", "lord", which appears to be miswritten for  padash. [This is a misunderstanding; pad, which is the same as the preposition paiti in Zand, is quite a correct rendering of â, "to"; the suffix ash is not wanted here. M. H.]

2) arura is rendered in Pahlavî by , which can be read either "rakht" or "râd"; the former means "a suit of clothes", the latter signifies "a benefactor", "a generous person"; but as in the Zand avastâ "râta" or "dâta" is generally used in the latter sense, I have adopted the former here.

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which is called *Espāndāmad Amshâshpánd.* — *athauronô*, thus agreeable [1]). — *avaiaḍ*, that, that much, as much as. — *avayâḍ*, there. — *adhâḍ*, then, afterwards.

VIII. Words beginning with v.

Visô, street, abode, house, place. — *vîspa*, all. — *vistê*, ugly, bad. — *visê*, they accept. — *vastra*, clothes. — *vasmi* [2]), desire. — *vahmâi*, prayer. — *viñdaḍ*, may he obtain, get. — *vidush*, one who knows, intelligent. — *vitasti*, a span. — *vafra*, snow. — *vaohkhtê*, he told, said. — *vô*, you. — *vana*, a tree, a forest. — *vanaitê*, he will lessen, decrease. — *vanatãm*, one who decreases. — *veredvô*, smooth, fine, (generally applied to aromatic wood for fire). — *vîusaiti*, rising, (of sun, moon, etc.). — *vaikayô*, witness. — *vehrkahê*, wolf. — *varekahê*, leaf. — *vanare* [3]), well informed, one having much knowledge of a thing. — *vaākrem* [4]), very courageous, very round. — *varechâo*, a discriminator, one who distinguishes between things. — *varethra*, victorious, successful. — *vacha*, a word. — *vâchem*, voice, speech; in some places it means also sin. — *vâtem*, air, breath, wind. — *vadhairayosh* [5]), a channel of water, a flowing canal, a spring. — *vakāuvarôish*, a meandering stream. — *varedhaya*,

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1) This rests on an etymological misconception; it seems the Pahlavî translator took the Zand as two separate words, "atha" and "uruno"; but the word means "priest", "clergyman", which meaning is too well known to admit of any doubt.

2) This is no noun, but the first person, present tense, active voice of vas, "to wish". M. H.

3) The Pahlavî word  by which vanare is rendered, can be read veshâgâh, and also nasâkash. The former means "iutelligent, or well-informed"; the latter signifies "one who drags the nasá", i. e. dead bodies. This is an animal, a kind of wild cat, which digs holes, and carries off the bones, flesh, etc. of dead bodies from the grave-yard. In Hindî it is called ûd, in Gujarâti vanôrûn.

4) kabad gond (or gord) by which the word is translated in Pahlavî means "very rough", "coarse", and also "very courageous"; gord stands perhaps for gird, "round".

5) In Pahlavî it is very obscure;  can be read nâhar, vahar, nakhâr, or neher; here I have adopted the last.

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growth. — *varô*, a cave, an excavation. — *vâraiti*, it should rain. — *vareshyô*, heroism. — *vaêm*, we. — *vaêdhayama*, I invite, invoke. — *vaênaḍ*, he should see. — *vadhagha* (*vugh*), a tyrant, (an appellation of *Zôhâk*, king of Persia). — *varanava*, a fall. — *vareina* [1] (*varsak)*, a bit of cloth, or small bag, in which medicines or drugs are put. — *vaidhim*, knowledge, intellect, information. — *vâstrayañhva*, agriculture. — *vôhû*, good. — *vahishtem*, best. — *vãthwa*, flock, herd (multitude of cattle, animals, or men). — *verenavaḍ*, getting, following, believing. — *voithwa*, plastering, cement, plaster, incrustation. — *vostrem*, acquiring. — *verezyaḍ*, taking, adopting, laboring. — *veredvô*, smooth, fine. — *verenyatê*, delivery of a child prematurely. — *varetata*, surrounding. — *vartô* [2]), good, beautiful, a dance. — *vichidârô*, a reciter of *gâthâs*. — *vichâ*, without, by, through. — *vavakhdha*, said, told. — *vaêjô* [3]), pure. — *vañhânô*, good men. — *vaitê*, concealed, hidden. — *vañri*, spring, beginning of summer.

IX. Words beginning with u.

Us, content, happy. — *urvathô*, a friend. — *urvaêsô*, an open field (without any buildings), an extensive plain. — *urvaêsa*, circle, surrounding. — *us*, high up. — *urva*, soul, spirit. — *una*, less, little. — *uva*, both. — *uta*, thou, thee. — *uzyô*, it comes up, rises. — *ushta*, good, blessed. — *ush*, death; dawn; understanding, judgment [4]). —

1) This is doubtful; the translation is written in Zand character, varsak, which has the above meaning; but in other places varena is translated by [Pahlavi] kâmak (desire, hope, etc.).

2) In Pahlavî this word is rendered by [Pahlavi], which I read vasht and translate accordingly.

3) The Pahlavî term in the MSS. is [Pahlavi] "rising". This is a mistake for [Pahlavi] which signifies "pure"; on which account I corrected it here accordingly, as in Avastâ it means "pure" throughout, and not "rising"; compare the Persian, vîzeh, avîzeh and vîjak.

4) The various English terms applied here, are only translations of one and the same Pahlavî word, hosh, osh, or ush, which may have any of the meanings assigned to it here by the translator. M. H.

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ushtatâtem ashibya good conduct proceeding from rectitude or purity. — *ubdaêna* [1]), clothes made of leather. — *urvaêdãs* [2]), belch, stench, dirt. — *urudhidhiêiti, ârâd* [3]). — *unem*, less, deficient. — *ughrem*, powerful, overcoming, triumphant, victorious. — *uruthaḍ*, a tree.

X. Words beginning with p.

Parâta, questioning, asking. — *peretush*, way, path, a channel. — *perenem*, full. — *perenâi*, a discussion, a controversy. — *perenâiu*, a youth. — *pâta*, protect, guard (2d pers. plur. imperative). — *pâdha*, foot, leg. — *paiô*, milk. — *pitum*, father, and also "bad". — *paêsa*, leprosy. *pukhdha*, five (the fifth). — *pãnchâstem*, fifty. — *pañchasata*, five hundred. — *pârem*, a debt. — *pairiêtê*, disease, pain, hurt, malady; a low wall in front of a house. — *peshotanush*, tanâfur, one who cannot pass the bridge chinvad after his death on account of his sins. — *pathô*, path, roadway. — *pãsanush*, dust, mud. — *perenâvayâo*, blessings. — *paosh*, rotten, old, weak. — *ptaḍ*, he should fall [4]). — *paitiêtê*, patet, a kind of confession and repentance of sins. *paitî*, a head, a chief. — *pusãm (avarsar)*, a crown [5]), a diadem, the head.

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1) In the Pahlavî, ushtatâtem ashibya is translated by tateh ومم, which has no sense here. It appears to me that the meaning was, by some mistake, left out in the MSS. As the Pahlavî tatah, "clothes made of leather", translates the Zand word ubdaêna (see Vendidâd 7, 15. ed. Westergaard), I have introduced the latter into the text (see my note pagg. 23, 24), and translated accordingly.

2) In D. J. it is urvaêzâm aêdhô, and in Pahlavî drunak, which means "the inner part of the belly", or "rainbow", but in all other MSS. it is in Avastâ "urvaêdhâs", and in Pahlavî سدلد airogh, and is given here accordingly.

3) Destur Hoshengji has left both the Zand and the Pahlavî words unexplained here. The meaning of ârât, or âirât, by which urudhidhiêiti is translated, is just as obscure as the original; urudhidhiêiti can be traced to the root urudh = rudh, ruh, in Sanscrit "to grow"; it appears to be a compound of urudh "growth" with dhâ, which is used for the formation of denominatives (see my Essays on the Sacred Language, etc. pag. 60); it would simply mean "he grows". M. H.

4) This explanation is not quite correct; ptad is no potential, but the 3d pers. sing. imperf. of pat "to fall". M. H.

5) It appears that avarsar here stands for afsar, i. e. the thing which is used above or over the head or forehead, a crown.

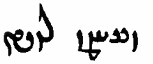
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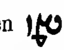
XI. Words beginning with m.

Mithwa, mixed together, coupled. — *maḍ*, with. — *merezu*, a border or boundary of a country. — *moshu*, swiftly, immediately, at once. — *mustemeshô*, myrtle. — *mas*, much, more, greater. — [*vavachata*, he makes] [1]. — *mayâo*, cohabitation. — *mãm*, me. — *mimarô*, a constant reciter, a repeater. — *magha*, a bachelor [2]. — *mazdayasnô*, a worshipper of Ormazd (God). — *mashyô*, man, people. — *mruta*, injured, infirm. — *merezânâi*, *murâ* [3]), belly. — *madhu*, wine. — *mezhdem*, reward, remuneration. — *muthrem*, urine. — *myaêshi*, to make water. — *maghna*, naked, nude. — *maghem*, "*magh*", stones arranged to sit on for *barashnum* or the cleansing of the body by bathing. — *makhshi*, a fly. — *merekhsh*, to crush, to destroy, to kill.

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1) This explanation is evidently wrong, as the word is only derivable from the root vach "to speak". As to the form, it appears to be a dual form of the perfect tense, or a kind of pluperfect, in the 3d pers. sing., middle voice. M. H.

2) This explanation rests entirely on a misunderstanding of the difficult passage Vend. 4, 47. West.: yatha magavô fravâkhshôid, which is rendered by the Pahlavî translation as follows:   chasûn mûn pavan maghî panâj sâtûnt yekavvîmûnîd agh nesâman loît, "just as he who may enter the state of maghî, i. e. the state of not having a wife". This latter remark does not refer to a state of celibacy, but only to a temporary abstinence from having intercourse with a wife, while being engaged in the great Barashnom ceremony. As the word nâirivaitê "having a wife" is mentioned in the preceding sentence, and the passage contains throughout such contrasts, as vîsâi evîsâî, etc., it was concluded that magavô must have a meaning opposed to nâirivaitê; but it is to be borne in mind that the structure of the other sentences differs from the one in question; magavô does not form any opposition to nâirivaitê; but the one expected (anâirivaitê) has been left out. Magavô means here the same as it does elsewhere, "a magian priest"; particularly one who performs the magic ceremonies. (See my Essays on the Sacred Language etc. pag. 66). M. H.

3) These words are not fully translated; in D. H. and D. N. a blank is left, after which is written  but in D. J. it is , according to which I took it here for garojdaman, i. e. belly.

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XII. Words beginning with s.

Saidhê, contentment. — *saitê*, desired, wished, got. — *sucha* [1]), a looke on. — *sukem* [1]), to look. — *svô*, benefit. — *sēvishta*, one who d sires a benefit. — *schindayaḍ*, a break, a defeat. — *sidhiaḍ*, wishes, desires. — *stri*, a female. — *spakhshtim*, a protector, a gua dian. — *sruta*, renowned, celebrated. — *srîrâo*, one having a go sight. — *stâta*, standing. — *sakhti*, decaying, ending. — *srvatô*, fine. — *stakhtô*, contending, obstinate, oppressing. — *stakhrô*, te rible, impudent, large. — *stenbya*, a quarrel, an opposition, ange hatred. — *sâoṅha*, a measure, a cash calculation, a number. - *skaptem*, wonderful, surprising. — *sadayaḍ*, he wishes or desires. - *sravaḍ*, sung, chanted. — *snâtô*, washed, bathed. — *snâvare, (shnu var)* [2]), a bow and arrow, or a bow-string. — *snus*, he may or w benefit. — *srunaoiti*, hearing, paying attention. — *saṅhem*, a wor *saṅhaḍ*, he said. — *sûrâo*, heroic, having a supernatural power. - *srita*, made over, handed up.

XIII. Words beginning with f.

Fradathâi, furthering. — *fedhri*, father. — *frim*, friend. — *frâs*, ove up. — *frasasta*, well-known, lauded. — *frayarê*, to-morrow. - *fraêshta*, fully, abundantly. — *fshuta* [3]), cheese. — *fshyô* [4]), mil

1) These words are rendered in Pahlavî by "a looker-on" [illegible] and "lookin [illegible], which are evidently correct. The Desturs identify them with the Persia sozashne, "burning" and "to burn".

2) By a mistake in the original MS. [illegible] shosar, was written instead [illegible] shanâr ([illegible] and [illegible] being much alike) and the word was then rea shosar, "seed, sperm", which is evidently wrong, as in the 14th fargard of th Vendidâd, the word "snâvare" is translated by shanâr and not by shosar.

3) Corrected from peshuta,

4) Corrected from pashuyô as in Yasna, 10, 48. Westergaard, and also a cording to the alphabetical arrangement.

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XIV. Words beginning with d.

Dahmô, pious, religious, godly, devout. — *dakhmô*, a tower of silence, a tomb, a grave. — *daêvayaḍ*, he should look. — *dazdi*, give! (imperative). — *darevaḍ*, he showed, he saw. — *dakhshta*, a mark, a sign (a natural or physical defect). — *dâshta*, made. — *dazhaḍ*, he inflames, he burns. — *darezera* [1]), vigorous, powerful. — *dush-sravaṇhê*, having an ill word. — *dush-sastish*, ill-advising, ill-teaching. — *dush-dâma* [2]), having a bad creation.

XV. Words beginning with j.

Jinâiti, he exhausts, it decays. — *janaḍ* [3]), killing. — *jum*, living. — *jafra*, a den, a cave, a ditch. — *jimâḍ*, he may reach (3ᵈ pers. conjunctive, present tense), should reach. — *jakhshavâo* [4]). — *jataṅhaḍ*, to arrive, to reach. — *jareta*, to take. — *jaidhyaḍ*, he asked. *jaêsh*, whoredom, adultery.

XVI. Words beginning with b.

Baêshaza, healing, health. — *ḍbaêshâo*, injury, harm, hurt, sickness. — *baê*, two. — *bâdha*, always, ever, constantly. — *bagha*, a lot, a part, luck. — *buyâḍ*, may he be! (used in a blessing) [5]). — *bakhdhra*,

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1) In D. H., which has often  dh for  z, it is daredhera. In Pahlavî it is , which I read sakht. I corrected it here to darezera, as the word occurs in the Ardibehesht Yesht, Westergaard 3, 5. with the same meaning.

2) Corrected from  to , as the word occurs in several places in the present Avastâ in opposition to  hudaô.

3) This cannot be the meaning as to the form. Janad may be a third person sing. imperf. conjunctive of the root jan, "that he might slay". It can be also taken in the sense of an indicative, "he slew". M. H.

4) This word has no Pahlavî translation in any MS.; therefore no meaning is given here. [It is very likely the past participle, active voice, of the desiderative of the root zan "to slay, destroy", meaning "one who had the desire of destroying". M. H.]

5) See about this form of the precative, my Essays pag. 67. M. H.

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uncastrated, not gelded (as bullocks). — *bañdâo*, a band, a tie. — *bañtâo*, sick, unwell. — *barethra*, pregnant. — *byañha*, fear. — *baodhô*, life, spirit. — *baodhañhô*, a seeker, one who searches. — *bishish-framâtô*, a well experienced doctor (in medicine). — *baoshem*, freedom, liberation. — *buji*, released, liberated, saved, free. — *bashi* [1]), a cucumber. — *băthrô*, difficult.

XVII. Words beginning with r.

Raĉva, having splendor. — *rafnē*, happiness, pleasure, merriment. — *raĉrĉ*, benevolent, generous. — *razô*, well arranged, decorated and adorned. — *râshtem*, true, just. — *râjim*, a wound, a hurt. — *raodhaḍ*, he grew up. — *raochañhem*, light.

XVIII. Words beginning with t.

Tâtô, lasting, duration, current, continuous. — *tacha*, flowing. — *tâcha*, also he, and he, and that. — *tañchishtem*, most vigorous, very strong. — *tarēmanô*, most vigorous, very strong. — *taremanô*, small. — *tâya*, (instead of *tâyu)* a thief. — *tûm*, thou. — *tushish* [2]), a spade, a hoe, a gardener's sack. — *tanumăthrô* [3]), one who has command over his body, active, hard-working, or a most obedient person. — *tashaḍ*, he formed, he created, he made. — *taradhâta*, a destroyer or breaker of things.

XIX. Words beginning with ch.

Charetu-drâjô, an open field for riding, a square piece of ground, a square course for horses. — *charetăm*, workers, doers. — *chaĉteñti*,

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1) In Pahlavî it is written , which I have read bujînak (cucumber), but if taken for the Persian word buzînah, or bôzanah, then it signifies "figs, an ape, or a bud which is not expanded".

2) If the Pahlavî  is pronounced tusht, it means a "hoe" or a "spade", but if it is pronounced tarsht, it means a "gardener's sack"; here the the former signification is more suitable than the latter.

3) tanfarmân (in Pahlavî) is an appellation of the angel Sarosh; it is taken in the sense of "most obedient to God".

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plainness, obviousness, clearness [1]). — *chithra*, seed, progeny or organism. — *chitha*, a punishment, an atonement. — *chakana*, a wish, a desire. — *chaiti*, how many? how much? — *chârãm*, reparation, remedy, redress. — *charetutârô*, very active, one who makes great efforts. — *chinmanô*, esteem, love. — *chistish*, a wise man, a philosopher. — *chinaiêmi*, I pray, I implore.

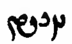
XX. Words beginning with z

Zasta, a hand. — *zastavaḍ*, mighty, able, one having power, might or means. — *zî*, for, because, why, (a causal particle). — *zyãm*, winter, snow, cold season. — *zita*, an increase, as in adorning or arranging something. — *zusha*, hurt, injured; asked, wished [2]). — *zaoshô*, a pleasure, a wish or inclination. — *zushtâ*, a derhem, a Babylonian coin, and also a Persian coin. — *zaothra*, "zor", the consecrated water used in the Yazeshne ceremony. — *zâvare*, strength, power. — *zañta*, meaning, a commentary. — *zâo*, earth, ground. — *zãthwa*, born, created. — *zemana*, remuneration, reward. — *zrva*, time. — *zarva*, declining age, old age. — *zaêshô*, ugly, awkward. — *zâmaoiô*, a son-in-law. — *zaênañha*, watchful (in sleep, as a dog asleep). — *zagathaḍ* [3]), he separated, parted, fled, disappeared. — *zgeresnem* [4]),

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1) This explanation is certainly a mistake, as chaêtenti can be only a third person plural of the present tense, of a root chaêt, or the participle, present tense, in the feminine gender, of the root chit, "to know". In the latter case it corresponds exactly with the Vedic form chetantî (Rigveda Samhitâ 1, 3, 11, where it refers to the goddess Sarasvatî) which the commentator explains by jnâpayanti "she who makes known". M. H.

2) According to the Pahlavî mode of pronouncing, it can be read khusteh or khâsteh, and I have accordingly given here the signification of both words.

3) In all MSS. it is gathad, which appears to me to be miswritten for zagathad. As the preceding and following words commence with z, I have corrected it to zagathad. In Pahlavî it is rendered by  which, I think, is also miswritten for , as in the 9th fargard of the Vendidâd 46, ed. Westergaard, the word zagathaitê is translated in some copies with  in others with , both of which mean "apart", "asunder". I have accordingly corrected both Avastâ and Zand, from gathad and duist, to zagathad and joid.

4) This word is corrected from zgeregnem to zgeresnem, as the writers of

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round, circular. — *zurô-berctâo-avaretâo,* one having strength and money (a strong and wealthy person). — *zeredhaiĉm* [1]), heart (the word is also taken in the sense of violent, hard). — *zinda yâtu-meñta*, a great sorcerer. — *zatô*, stricken, beaten.

XXI. Words beginning with g.

Gatēĉ, he reached, he has gone. — *grehmô*, a bribe, a gift. — *gerewnaḍ,* he may take. — *gē* [2]), whoredom, adultery. — *gava* [3]) *(gôh)*, hand of a wicked person. — *gudhra,* mysterious, secret. — *gushta,* he may listen or hearken. — *geredha*, a hole in the ground, a burrow. — *gaĉm*, soul, life; and also *Gayômard* (the name of the first Persian king of the Peshdâdian dynasty). — *gām*, cattle (such beasts as cows, sheep, oxen, etc.). — *garezhda*, complaining, murmuring, a cry against injustice. — *gâthwô-shtachaḍ*, one who repeats the *Gâthâs* constantly to learn them by heart [4]). — *gavâstryâvareza,* agriculture.

XXII. Words beginning with gh.

Ghnaḍ, he killed, or destroyed. — *ghnâḍ,* may he destroy! — *ghenâo,* women.

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the MSS. often confound s with g. The word occurs in the Vendidâd 14, 10. Westergaard, where he preferred uzgeresnô, but he also found zgeresnô in K. 1, 2, 9. Dr. Spiegel has uzgeresnô in his edition, page 41, and the same is also in the edition published in Bombay under Destur Edul-Dârû Sanjânâ in the year 1201, Yezdegard; in some MSS. g is often written , which resembles s very much; hence the mistake.

1) This word is not translated in the Pahlavi. Its Pahlavî meaning is given from Vend. 1, 4.

2) This stands instead of jê.

3) gava here is taken as the hand of a wicked person, but in some other place it is taken in the meaning of "tongue".

4) This explanation of the Pahlavî translator is evidently a mistake, as gâthwô cannot be identical with gâtha, "a stanza", but is gâtu, "a place", with the ô in which the first part of compound words often ends. The meaning of the whole is unknown. M. H.

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XXIII. Words beginning with th.

Thrăfdhô, descent of an angel upon a particular day, a favored person [1]. — *thrâthrâ*, adorning. — *thnâtô*, acceptance. — *thwăm-khratush* [2], he sings. — *thanavañta*, lazy, sluggish, unwilling to work. — *thamanem*, industrious, independent, a co-operator, heroic, manly. — *thrañ*, the mouth. — *thristem*, thirty. — *thrâyôsata*, three hundred.

XXIV. Words beginning with h.

Hareta, a head, a chief, a master. — *haosravaṇhê*, pertaining to royalty, kingdom or the royal dynasty. — *hakha*, a friend. — *hadha*, with, at once, together with. — *haita*, existing, public, known, evident, clear. — *haithi*, public-spiritedness, a public benefaction. — *haiti*, it is. — *hvăm*, self, himself. — *hichitâ*, purity, cleanliness. — *hikhshaḍ*, he rises [3]. — *hiñchaḍ*, he sprinkled. — *hikush*, dried, free from moisture. — *haêna* [4], an army. — *hañdâta*, having the same gift. — *hañkârayaêmi*, I accomplish, or I perform a ceremony. — *hadhañrô*, the end, as it is said *hadhañrô păm mazdâi ukhdhăm*, protecting at the end are the words of Ormazd [5].

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1) The original meaning of thrâfdhô is "descent", but technically it is taken as a descent or alighting of an angel for making a revelation, etc., which is called in Arabic tanzîl and vorûd.

2) It appears that this is a quotation from some unknown Nosk. The passage is not completely given here, either in Avastâ or in Pahlavî. In the Pahlavî, there is only the word sarâed, which stands as a translation for both words in the above quotation.

3) The Pahlavî interpretation here rests only on the similarity of sound which exists between hikhshad, and âkhîzed "he rises" (in Pahlavî and Persian). It is only one of the numerous, bad, etymological guesses with which the Pahlavî translations abound. Etymologically, hikhshad can be only derived from the root hinch "to sprinkle", of which it is an aorist form. M. H.

4) Corrected from zhaêna to haêna.

5) This translation can be hardly correct, as ukhdhâm, which is an accusative, has been taken as a nominative by the Pahlavî translator. As the real meaning

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XXV. Crimes and offences.[1]

Baodhajaḍ (bodozêd), the name of a sin. — *baodhô-varshtahê (bodyokvarsht)*, when one wilfully kills another, or knowingly persuades others to destroy or kill another person, doing a wrong thing to make worthless a good act of another, etc. — *bodyozad*, the wish to do another person wrong, ill using any one or anything, and all sins of a like description (save the *bodyokvarsht)*. — *kâdyozad*, the same as the above, the ill-usage of cattle or man; it is included in the *hamimâl* or *robãnik* sins. — *astaraspân*, making oneself the head of the sinners. — *yâtukhta (jâdûk-gobashnîhâ)*, the sin, when one threatens another to kill him by sorcery, or intends to use sorcery for destroying or ruining another. — *dudhuwibuzda (sahm numâeshnî)*, a sin, such as threatening to kill with uplifted weapon, or threatening to torture another person. — *vâiti (khâishnî)*, a sin, such as pursuing another with malicious intent to kill or injure. — *hañderekhti (handarakht)*, a sin, such as maliciously and secretly ruining or injuring another person. — *mithôsâst (kadbâ vajârashnî va âmojashnî)*, a sin, such as giving a wrong explanation or instruction, or misleading another, or wrongfully abating another's dues; this is called *mêdyosâst*. — *avâuṇhiċiti (aingahãn)*, a sin, such as recklessly dashing another to the ground, or against hard projections,

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of hadhanrô (which occurs nowhere in the present texts of the Zand-avastâ) is uncertain, it is impossible to give any satisfactory explanation of the passage. M. H.

1) The text of this chapter is too corrupt to admit of any accurate translation. In the following, only the general sense is given. [Many of the Zand words are not given in their original, but in a somewhat corrupt form which probably represents the popular Persian pronunciation of them. Thus we find mithô-sast instead of mithô-sasti, avâvaresht for avâvareshti. Bodyozad appears to be no proper Zand word, but an old Persian one, the original form having been bodyozati which would correspond to baodhô-jaiti, "the slaying of the life (soul)", in Zand; just as baodhô-varshta in Zand was baodyo-varshta in the old Persian, as may be seen from the Pahlavî bodyok-varsht; the Iranian words in Pahlavî always represent Zand, and no old Persian words. Kâdyo-zad appears to be also an old Persian, and no Zand word. The explanation of these criminal terms is probably correct on the whole, but it appears to represent the views of a particular school of priestly lawyers. M. H.]

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so as to cruelly injure him, without intermission to the last. — *frasyadhjaiti (frâz sapojashnî)*, the sin of driving another to desperation, or stabbing or wounding him, without ceasing. — *ava-thwaresahê*, the sin of cutting or wounding, and causing blood to flow. — *qarahê (khor)*, the sin of wounding any one and causing the blood to flow, or retarding the cure of a wound and thus increasing the injury. — *shuâs*, a sin like *huram*, that is, pride. — *âgereft*, the sin of raising a weapon to injure an innocent person. — *avâvaresht*, the sin of advancing on an innocent person, with a raised weapon, in a threatening attitude. It is also called *avâvaresht* when the assault is nearly perfected. Maliciously stabbing is called *ardûsh;* if the wound is serious, it is called *khor;* and if much blood flows, and the wound is great and serious, it is called *bâzâ*. For all which crimes the delinquent is liable to punishment besides *patêt* [1]). — *âgereft, avâvaresht, ardûsh, khor, bâzâi, yât*, all these are the sins of cutting and wounding, or disfiguring by degrees, and the *kerfeh* (or the good works and atonement) and punishment are meted according to the nature of the offence, as well as its degree and aggravation. — *Peshôtanush tanum pairyêtê.* The explanation is a *tanâvanâr*. They call three hundred other sins of the same quality and measure, *tanâvanâr*; they have the nature and the name of *tanâvanâr*, which may still increase. — *jau* [2]).

Khrasyô (khroseh), one who runs or cries after another threateningly. — *voiô (khîsîdeh)*, making one terrified (and so injuring him). — *zyêid (zînîdâr)*, one who injures through violation of the law. — *hazô (satâmch)*, injured, wronged or oppressed. — *tâyô*, hidden or fled (as a robber). — *tâyushâoscha*, an abettor of thieves, a thief, or a

1) In the fourth fargard of the Vandidâd, there is the same interpretation given.

2) The following sentences are hardly intelligible, and have been left untranslated by Destur Hoshengji. The passage from hangâm to tobân kamêst is evidently an interpolation. It contains a quotation from the Sakâdum Nosk, which is no longer extant, in which it is said that "the fire (the son) of Ahura-mazda is thripithwôdhi in summer, and bipithwô in winter". Pithwa appears to mean a part of the day; compare arem-pithwa Yasna 44, 5. West. "noon, midday" The meaning seems to be: the fire has three times a day in summer, and two in winter, as Rapithwan (noon) Gâh comes together with Havan Gâh (from 6 o'clock in the morning to noon). See pag. 76. M. H.

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nest of rogues are all called by this name, and are punishable in the same manner as thieves of cattle, both man and woman. The atonement is *pañchadasa pasvô sraoni masâo* [1]).

XXVI. Miscellaneous words.

Pâdhañuhañtem, deserving of remuneration. — *pasushurvăn*, the shepherd-dog, one like a shepherd-dog who guards the flock. — *pârem*, a debt. — *pafracta*, the act of repaying debts by instalments; one who is thriving and satisfied, or happy and healthy. — *vizuta*, trade, merchandize. — *vavâstrinăm*, a husbandman, or agriculturist. — *kavachiḍ anhâo zemô*, anywhere on this earth. — *kaschiḍ añhēush astvatô*, every one in this world. — *chaḍcha ashaonô stôish*, any one from amongst good and pious men. — *yactushâḍa*, one who is capable of hearing and speaking. — *nizentem*, one who is born in the house [2]).

XXVII. Measures of length, and of time.

Padhem, the measure of a footprint of fourteen inches (or finger-breadths). — *vitasti* [3]), a measure of twelve inches. — *dishta*, a measure of ten

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1) This passage has been left untranslated by Destur Hoshengji. The sense is not clear as the Pahlavî translation does not appear to agree with the Zand text. The latter has only one measure, sraoni-masâo, but the Pahlavî has two, bâzeh-masâ "of the length of an arm", and sîna-masâ "of the length of a breast". Both expressions may be interpretations of sraoni-masaô which must signify a certain value. As this is preceded by pasvô (pasavô) cattle, the whole may mean "fifteen pieces of the sraoni weight, each of the value of a piece of cattle". This view seems to be taken by the Pahlavî commentary. The value of a gospand, "sheep", is calculated at twelve silver pieces, and thirty zozan of full weight; gospand is the translation of pasvô. The sraoni was a measure which had a certain weight, and a certain length; it had perhaps the form of a sheep, or a cow, or their figures on it. The first is the more likely as the Assyrian weights which have been found, show the forms of animals, such as a duck, and a lion. M. H.

2) The meaning and etymology of this word call to mind the Sanscrit nija one's own, as a slave, servant. The form of the Zand word is however different; it is an active participle of the present tense of the root zan "to produce" with the preposition ni. The meaning "born in the house" becomes thus somewhat doubtful. According to etymology it would mean "producing as one's own". M. H.

3) This word is found in the same form and meaning in the Sanscrit, vitasti. M. H.

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inches. — *uzashta*, a measure of eight inches. — *gaêm*, soul. — *gâim* [1]), a measure of a footmark. In the Vandidâd, it is of three footmarks; in other places, of only one footmark. — *chavaiti aêtshaya*, how many inches? — *yatha vâ gâmãn dvacha dashcha añtare thwãm* [2]), as much as twelve footmarks, or twenty-four footmarks. — *bish aêtavaḍ dakhshmaitish yavaḍ yijaiastish*, two *dashmêst* [3]) are one *yojêst* [4]), and two *yojêst* are equal to one *tadchar* [5]). — *tadhaô bish aêtavaḍ hâthrem yavaḍ tacharem*, a measure of three *hâsar* is one *tachar* [5]). There are several kinds of *hâsar* to measure with, as in measuring land it is like a *farsang*, that is, a measure of one thousand footmarks; also in walking. A *hâsar* is also applied to the measure of time, i. e. night and day.

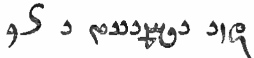
Ayare, a day, half of which is called *fraiar*, and another half is *uzîr* [6]),

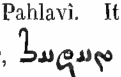
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1) This form can hardly be correct. We ought to expect gâma instead of gâim. M. H.

2) The Pahlavî translation of the Zand passage contains more than the original. It appears that the latter, as is often the case, was not given in full. The Zand passage knows only of "twelve steps", but the Pahlavî mentions besides them "twenty-four steps" also. The words antare thwâm "between thee, within thee", are rendered by andarg robashne "within the walk, the course", which must rest on some misunderstanding, as thwâm can be only the accusative of the pronoun of the second person, and can by no means have the meaning of "going, walking". M. H.

3) These terms of measure are unknown.

4) The Pahlavî is not in accordance with the Zand original. The latter means "a dakhshmaiti is twice as much (double) as a yijaiasti" (two names of measures which are quite unknown). The Pahlavî translation contains the addition: "a yojêst is equal to a tachar" The words:  are an interpolation, representing the view "that a dashmêst and a yojêst are equal", which contradicts the sense of the original. M. H.

5) The Pahlavî does not agree with the Zand. The word tadhaô as it is written in the MSS., is not translated in the Pahlavî. It does not appear to mean "a measure", and is very likely a clerical error,  to be read as tâchâr, being written in the Pahlavî character. The meaning of the Zand original is: a tachar is twice as much as a hâsar. M. H.

6) Frayar and uzîr are Pahlavî forms of ancient Persian words, the primitive forms being frayara, and uzayara, the former meaning the first part of the day,

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which has again two parts, the first is called *rapîtvîn,* and the other *uzîrîn;* in the summer months the *rapîtvîn* again is mixed up with the *Hâvan Gâh.* (Then the *Rapîtvîn Gâh,* afternoon, is called *hâvan,* that is to say, the *rapîtvîn* remains for seven months only, and for five months the two *hâvans)* [1]).

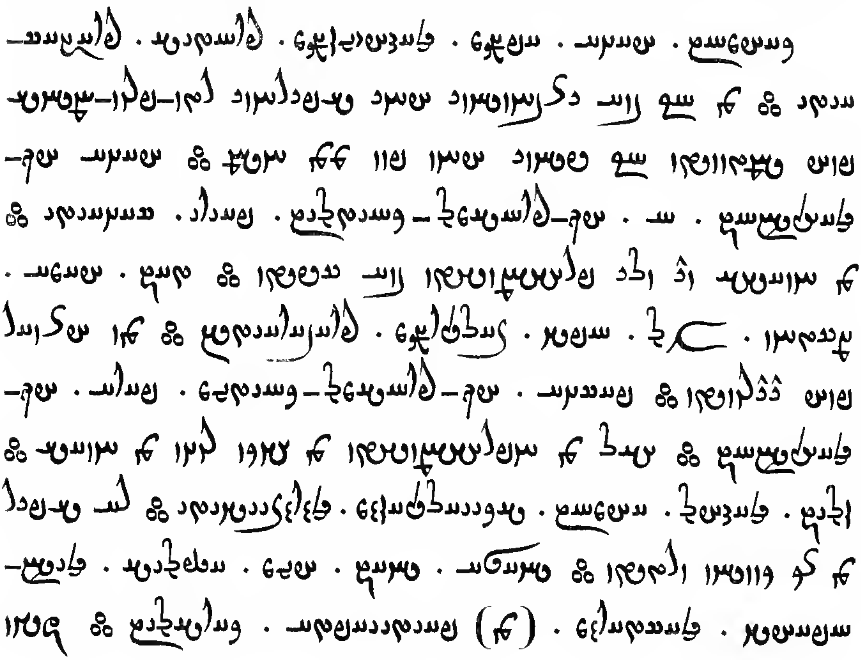
Khsafa, night; it is divided, into four parts, the first part is *hufrâshmôdâitim* [2]) *(hufrâshmôdât* in Pahlavî); the second part is called *crezaur-*

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the forenoon, the latter the second, the afternoon. Uzayara is divided into two parts, rapithwina gâtha, and uzayêirina gâtha, the former lasting from noon to three o'clock in the afternoon, the latter from that time to sunset. M. H.

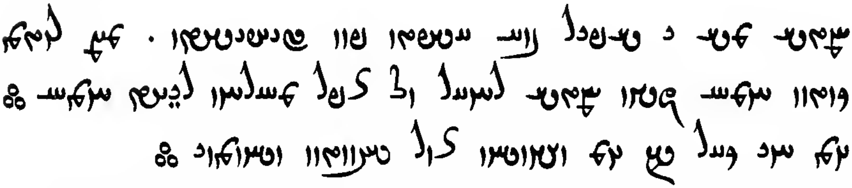
1) The words in brackets contain an explanation added by Destur Hoshengji, and are not found in the text. M. H.

2) This passage settles for ever the real meaning of the word hûfráshmôdâitim which had been explained by some Zand scholars as "sunrise" That it means just the opposite, i. e. sunset, as I have already shown in the preface to the second volume of my work "Die fünf Gâthas Zarathustra's" (pag. XIII) follows with certainty from this passage. Additional proofs are furnished by some passages of the Neringistân, a work on the ceremonies, principally on the prayers, both in Zand and Pahlavî, of which I possess a fine copy. There we read on fol. 71, a and b:



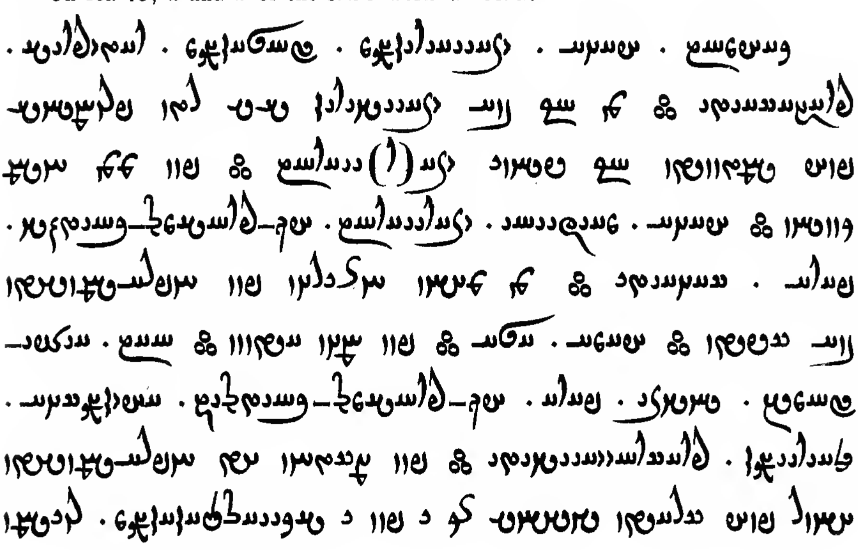
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vaêsâḍ, the turning of the pure. Both these parts are counted in the *aiwisrûthrem (Gâh)*. The third part is *ushām surām (hosh e avzâr* in Pahlavî) with which the *osahhîn* (*Gâh*) commences. The fourth part is *raochanhām fragatôiḍ*, when the light and dawn commence; that part is also included in the *Hâvan-gâh*.



The following is a translation ôf the Zand text: "from which time (of the day) begins the filling (in, and consecratîng) of the good waters? i. e. during what time of the day may the waters be consecrated? (Answer). This lasts from sunrise to sunset in the summer (about the winter nothing is stated). He who brings the zaothra (holy water) after sunset (and) before sunrise does no better work than if he should drag secretly (with malicious intent) the cloth of the water-poisoning demon Azhi". The Pahlavî commentator remarks, that the ceremonies are to be performed during the day, and that one is only permitted during that time to bring the Zor. This is quite in accordance with the sacrificial customs of both the Parsîs and Brahmans. No ceremony, no Izeshne, no Afrîgân, or Darûn, can be performed at night. From this circumstance it is evident that the time from hû-vakshât to hûfrâshmô-dâitîm is the time from sunrise to sunset.

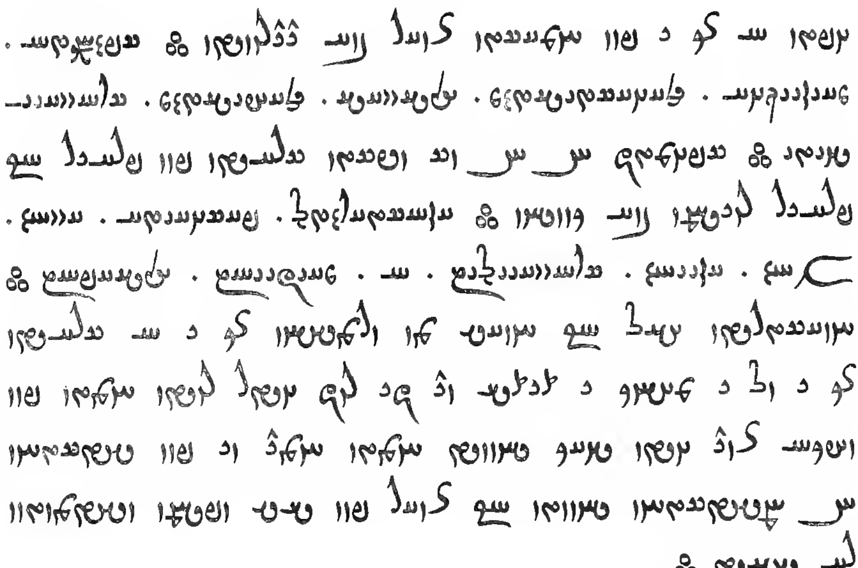
On fol. 75, a and b of the same work we read:



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Dvadasaṅhâthrem asti aghrem ayare, of twelve *hâsar* is the first day and night, of twenty [1]) is the middle, and of twenty-four is the lowest.

There are several ways of measuring a *Hâsar*; *aêtem netemem hâthrem thrivachahim,* the lowest (smallest) *Hâsar* is three paces. *Taḍ gâmahya thri-gâmem,* "this from paces, three paces are the lowest"; *taḍ ḍkaêshahê taḍ vîkaiêhê,* thus the judge and the evi-



I render the Zand as follows: "from which time in the afternoon does the satisfaction of the ratus (heads of creation) begin? (Answer). It lasts from uzaryara (uzayara, the beginning of the afternoon) to its middle (about 3 o'clock), from uzaryara (the second half of the afternoon, from 3 o'clock) to sunset in summer as well as in winter. If one repeats before sunset the Ahuna vairya prayer often (at) the ceremonies, and the Spentâ-mainyû-lines (verses) six times very well, then one may, without suffering any injury, afterwards repeat those other (Gâthas) up to midnight". M. H.

1) Instead of twenty, eighteen, is to be read. In the MSS. there are the numerals for 18 with an additional [illegible], which Destur Hoshengji appears to have read for [illegible] 2; but this would be a very strange way of writing the numerat 20. The passage itself is hardly intelligible, as it is difficult to say what is meant by the first day and night, the middle, and the towest. M. H.

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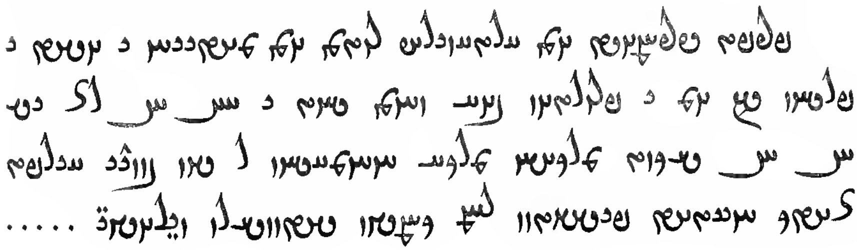
dence (should be within three paces). *Taḍ arethahê, taḍ arethavanô*, thus in all answers three paces are mentioned; and in justice to the plaintiff and defendant it is also mentioned within three paces. *Vayô zushtô* [1]).

May it (this work) be completed to the joy, satisfaction, pleasure and delight (of the reader, or writer). I, Pashîntan Râm, a servant of the religion, a Herbad by birth, of the family of the Mobed Hormazdyâr, wrote the Avastâ words [2]).

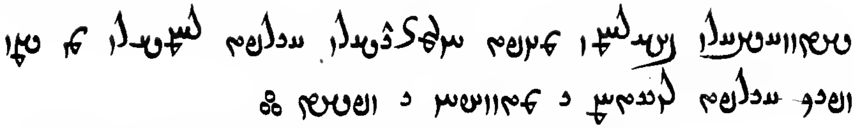
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1) The translation of the last sentence has been left out by Destur Hoshengji. I render it as follows: "the judge should decide this (case) of the plaintiff and the defendant; what (each of them) may say he ought to weigh rightly, (and decide) accordingly". It is difficult to say how the Pahlavi translator understood the preceding Zand words, vayô zushtô; they appear to be only the beginning of a quotation, which is not given in full. The meaning of zushtô is "pleased, satisfied"; that of vayô cannot be so easily made out, as it is capable of conveying more than one sense. As the passage refers to judicial proceedings, it means very likely, "quarrel, dispute"; and may be derived from the preposition (and adverb) vi "asunder, against, separately"; vayô zushtô would thus mean: "a settled dispute". To this the Pahlavî commentary evidently alludes. M. H.

2) The translation of this postscript of the writer (which may serve as a specimen of this kind of writing) has been supplied by me. The writers call themselves dîn bandeh "servant of the religion", and herbad-zâdeh "the son of a Herbad" (aêthrapaiti), that is, belonging to a priestly family. The postscript given here, is found in my MS.; the words  are, however, omitted. Although there is no date mentioned at the end of the glossary, we can fix the time when the writer, Pashîntan Râm, lived, as the glossary forms only part of a miscellaneous volume written by the same hand, in which the writer mentions himself and his ancestors, as well as the date when he made his copy. So we read on fol. 204 a, at the end of the Ardâ Vîrâf nâmeh and Gosht Faryân:



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i. e. may it be completed and finished (to the joy of the reader)!

This Ardâ Vîrâf and the story of Gosht Faryân, I the servant of the religion, a Herbad by birth, a teacher (of the religion), Pashîntan Râm, (a descendant) of Kâmdîn, of Shaharyâr, of Neriosang, of Shaharasbay, of Bahrâm, of the Mobed Hormazdyâr, of the Herbad Râmyâr, wrote (them) from the copy of the Herbad Rustam, the son of Mihirâbân, on the day of Fravardin, in the month of Vohuman, in the year 766 (A. D: 1396) of Yazdagard, the King of Kings, the Ormazd worshipper".

The same genealogy of the writer we find on fol. 43, **a**, **b**. of the same MS. There it is stated that Pashintan Râm wrote the copy in "the country of the Hindus" (bûm-i-Hindugân), in the city of Baroch (in Gujarat), which has been a seat of Zand and Pahlavi learning for several centuries.

The original copy of the miscellaneous work, of which the Zand-Pahlavî Farhang forms a part, came from Nishapûr in Khorâsân and belonged to the Mobed Seroshyâr, as is to be learnt from my old MS. of it, fol. 203, **a**. M. H.

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Alphabetical Index

to serve as a Zand-English Glossary.

N. B. The alphabetical arrangement of this index is that of the Sanscrit alphabet, with the modifications necessary for adapting it to the Zand letters, and is as follows:

Vowels.

a, *â*, *i*, *î*, *u*, *û*, *e*, *ē*, *ê*, *o*, *ô*, *âo*, *ã*.

Consonants.

Gutturals: *k*, *kh*, *q*, *g*, *gh*, *ṅ*, *n*.

Palatals: *ch*, *j*, *zh*, *z*, *ñ*.

Dentals: *t*, *th*, *d*, *ḍ*, *dh*, *n*.

Labials: *p*, *f*, *b*, *m*.

Semivowels: *y*, *r*, *v*, *w*.

Sibilants, etc.: *sh*, *s*, *h*.

The first number, in each reference, indicates the page, and the second number the line; but when there are more than one reference to the same page, the number of the page is not repeated. — In the pages of Zand-Pahlavî text, only the lines in that type are counted [1]).

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1) All the grammatical explanations and etymologies as well as the critical remarks enclosed in brackets which are contained in this index have been added by me. M. H.

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A (a).

ainikô, s. (nom. sg. m.) forehead 7, 13. 49, 11.

ainitôiḍ, s. (abl. sg. of *ainiti*) without hatred 20, 1. 59, 16. — *ainitôish*, (gen. sing.) without means 20, 1. 59, 17. [ease, see 59, not. 3.]

airishtô, past part. (nom. sg. m.) of *rish* "to injure" uninjured. 20, 2. 59, 17.

aiwigâmê, s. (loc. sg. of *aiwi-gâma*) in winter 38, 6. 77, 27.

aiwisrûthrem, s. (nom. sg. n.) the first half of the night. 42, 9. 77, 2.

aurvaḍ, adj. (nom. sg. n. of *aurvant*, of the root *ȧr* "to run") swift. 21, 1. 61, 7.

aêta, dem. pr. (nom. acc. pl. n.) this 17, 10. 57, 13. — *aêtem* (acc. sg. m.) 43, 4. 78, 4. — *aêtêê* (dat. sg. m. f.) 7, 8. 49, 3. — *aêtê* (nom. pl. m.) 15, 2. 55, 6.

aêtavaḍ, adv. so much. 41, 8, 10. 75, 6, 8.

aêtshaya (or *aêta shayă*, nom. pl. n.) these inches 41, 5. 75, 3.

aêthrapaitish, s. (nom. sg. m.) a herbad. 21, 2. 61, 9.

aêdha, s. (nom. pl. m. n.) skin of the head, scalp. 6, 11, 12. 48, 15, 16.

aêvô, num. (nom. sg. m.) one. 7, 5. 48, 24.

aêshentem (acc. sg. m. of the active part. of *aêsh*, *yaêsh* "to boil") boiling. 16, 5. 56, 5.

aokhtê v. (3 sg. pres. middle of *vach* "to speak"), he tells. 14, 4. 54, 5.

aora adj. (inst. sg. n. of *aora* = *avara*) this side; good-looking. 21, 1. 61, 8.

aoshtra s. (nom. dual) both lips. 8, 3. 49, 14.

agha, s. (nom. pl. n.) badness. 20, 9. 61, 2.

aghra, adj. (nom. pl. n.) highest. 20, 9. 61, 5. — *aghrem*, (nom. sg. n.) highest. 20, 9. 43, 1. 61, 5. 78, 1.

aghryôtemô, adj. (nom. sg. m. of the superlative of *aghrya* first, excellent) most excellent. 12, 1. 52, 15.

aṅhush, s. (nom. sg. m.) life. 11, 11. 52, 11. — *aṅhēush* (gen. sg.) 40, 7. 74, 10.

aṅhem, v. (instead of *aṅhen* 3 pl. impf. of *as* "to be") they were. 15, 3. 55, 6. [see pag. 55 not. 3.]

aṇhâo dem. pr. (loc. sg. f. of *a*) on this. 40, 6. 74, 10.

achithô, adj. (nom. sg. m.) unpunishable. 20, 2, 60, 1.

achithrô, adj. (nom. sg. m.) unproduced. 20, 3. 60, 1.

azhôish, s. (gen. sg.) Azhi-demon. 76, 29.

azaresô, adj. (nom. sg. m. of *azaresa*) without decay. 11, 12. 52, 12.

azinăm, s. (gen. pl. of *azi*) of goats. 12, 2. 52, 15.

aṅtare, prep. in, within41, 6. 75, 4.

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atha, adv. thus, so. 12, 10. 20, 8. 38, 6. 53, 1. 61, 1.

athauronô, s. (gen. s.) thus agreeable. 21, 9. 62, 1. [an individual of the *âthrava* caste, a priest.]

adha, adv. then. 20, 8. 61, 1.

adharô, adj. (nom. sg. m.) one who is below. 9, 12. 50, 20.

adhâḍ, adv. (of *adha* + *âḍ*) afterwards. 21, 10. 62, 3.

anaghrâ, adj. (nom. pl. n.) endless. 20, 1. 59, 15.

anâmâta, past part., untried. 19, 10. 59, 15.

anâstaretô, adj. (nom. sg. m.) not suffering any injury. 78, 11. [The meaning "without lying down to sleep" suits better.]

anâhita, adj. (nom. sg. f.) unpolluted. 19, 5. 59, 3.

anyê, pr. (dat. sg. f. of *anya* another) to the other 7, 8. 49, 3. — *anyâo*, others acc. pl. f. 78, 12.

apa, s. and adv. water; back; without. 4, 3. 47, 4.

apaitirita, adj. (nom. pl. m. n. of *paiti-irita* "opposed" with the negative *a*) unopposed, uncontroled 11, 9. 52, 8.

apayă, adj. (nom. sg. m. pres. part. act. of *pâ* "to drink" with the negative *a*) not drinking, without thirst. 11, 12. 52, 12.

aparaya, adj. (inst. sg. f. of *apara* the latter, future) on the hinder part 7, 1. 48, 17.

apemô, adj. (nom. sg. m. of the superl. of *apa*) endmost. 20, 4, 60, 4.

aperenâyuka, s. (nom. dual, "not having the full age, child") two children. 4, 6. 47, 9. — *aperenâyukanăm*, (gen. pl.) of the children. 4, 7. 47, 10. — *aperenâyukô*, (nom. sg. m.) a child. 4, 6. 47, 9.

apăm, s. (gen. pl. of *âp* water) of the waters. 76, 20.

apvatiê, s. (dat. sg. f. of *apavati* exemption from decay; see note 2 on pag. 60) for the full understanding 20, 4. 60, 3.

afithyô, adj. (nom. sg. m. of a supposed noun *piti*, *fithi* which may mean feeding, nourishing, of *pâ* "to drink") without hunger. 11, 12. 52, 12. [In the Yashts as edited by Westergard there is *afrithya*; see 19, 11. 89. 24, 45.]

amana adj. (nom. pl. m. n., or inst. sg., or nom. sg. f. standing probably for *anâmâta* unexperienced) untried. 19, 10. 59, 14.

amarshă, adj. (nom. sg. m. of pres. part. act. of *maresh* "to die" with the negative *a* "not decaying") being immortal. 11, 12. 52, 12.

amavata (vacha), adj. (inst. sg. m. n. of *amavat* "strong") bold (speech.) 8, 12. 50, 7.

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amesha, adj. (nom. pl. m. n. of *amesha* = *amarta*) immortal. 19, 10. 59, 15.

amăsta, v. (3 sg. aor. middle of *man* "to think") he thought, believed. 7, 7. 49, 1.

amhâi, dem. pr. (dat. sg. m. of *a*) that. 20, 7. 60, 9.

ayare, s. (nom. sg. n.) a day. 42, 4. 43, 1. 75, 13. 78, 1.

arazân, s. (nom. sg. m.) forefinger. 10, 4. 51, 12.

aratô-kerethinô, adj. (nom. pl. of *aratô-kerethin*, instead of *aretô-kerethinô* "performing sacred rites") performing Izashne. 21, 2. 61, 10.

arura, s. (nom. pl. n.) a suit of clothes. 20, 10. 61, 6.

arejô, s. (nom. sg. m.) value. 12, 2. 52, 15.

arethavanô, adj. or s. (nom. pl. m. of *arethavan* "having a law-suit") suitors, the plaintiff and defendant. 43, 8. 79, 1.

arethahê, s. (gen. sg. of *aretha* "a case") of the case, law-suit. 43, 8. 79, 1.

arethnâo, s. (nom. pl. f.) elbows. 10, 2. 50, 25.

arethra, s. (nom. pl. m. n., probably an error for *aretha*) cases, law-suits. 17, 10. 57, 14.

arem, adv. content. 21, 2. 61, 10.

arĕna, adj. (nom. pl. m. n. or sg. f. of *rĕna* opposed, enemy) unopposed. 21, 1. 61, 8.

avaiaḍ, adv. that much. 21, 9. 61, 2.

avaêshăm, dem. pr. (gen. pl. m. of *ava* that) those. 12, 7. 52, 22. — *avaḍ*, (nom. acc. n.) that 13, 2. 53, 5.

ava-thwaresahê, s. (gen. sg. of *avathwaresa* "incision, cutting in") name of a crime. 35, 9. 73, 3.

ava-baretăm, past part. (acc. sg. f.) of *bare* "to bring" + *ava* "brought to". 16, 7. 56. 32.

avayâḍ, adv. there. 21, 10. 62, 2.

avare, s. (nom. sg. n., a Gâtha form for *avô* "help", see not. 1 pag. 60) dust. 20, 3. 60, 2.

avareta, s. (nom. pl. n. of the part. *avareta*) small fortune 16, 1. 55, 18. — *avaretâo*, (nom. pl. f.) 30, 8. 70, 1. [This is a mistake; the word is a past participle meaning "not put on, a thing with which nothing has been covered, not used", such as new clothes, carpets etc.; see Vend. 5, 60. 18, 34. 9, 30. Yt. 17, 7.; "not covered with grass" Vend. 19, 26.; it can only be derived from *vare* "to cover" with the negative *a*.]

avastâtem, adj. (nom. sg. n. of the part. *ava-stâta* "composed, consisting") dignified. 9, 3. 50, 10.

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avâunhiĉiti, s. name of a crime. 35, 4. 72, 20. [It is a verb, 3 sg. pres. act. of *ah* = *as* "to throw", meaning "he throws, dashes against"; compare Sanscrit *asyati*.]

avâo, dem. pr. (nom. pl. f. of *ava* "that") those. 78, 11.

awra, s. (nom. sg. f. or pl. n.) a gentle breeze. 21, 1. 61, 7.

ashaonô, adj. (gen. sg. of *ashvan*) pure. 40, 8. 74, 11. — *ashavanô*, (nom. pl.) the pure 38, 7.

ashayâo, s. (gen. du) the part between shoulder and breast. 10, 6. 51, 4.

ashahê, s. (gen. sg.) purity, nature 14, 1. 54, 1. — *ashâ*, s. (nom. sg. f.) Ashavahisht. 12, 11. 53, 4.

ashemchâ, (nom. acc. sg. n.) and purity. 13, 6. 53, 13.

ashibya, s. (dat. instr. du. of *ashi* "purity") for the two Ashis. 23, 11. 64 ,1.

ashta, num. eight. 12, 2. 52, 15.

ashtanhum, s. (nom. sg. n.) an eighth part. 1, 9. 45, 13.

ashtish, s. (nom. sg. f.) arrival. 12, 9. 53, 1. [See note 1 on pag. 53.]

as, v. (3 sg. imperf. act.) it was. 20, 5. 60, 5.

asta, s. (nom. pl. n.) a bone. 20, 5. 60, 6. — *astem*, (nom. sg.) a bone. 7, 5. 11, 5. 48, 24. 52, 4.

asta-ishum, s. (acc. sg. m. of *asta-ishu*) an arrow-seeker. 20, 6. 60, 6. [This interpretation given by Destur Hoshengji on pag. 60 is neither in accordance with the Pahlavî, nor with the Zand; it means "having an arrow discharged"; *asta* "thrown", *ishu* "an arrow".]

astâtô, adj. (nom. sg. m.) non-existent. 20, 3. 60, 2. [not standing.]

asti, v. (3 sg. pres. act. of *as* "to be") is. 17, 9. 38, 5. 43, 1. 57, 12. 78, 1.

astryĉhê, v. he should be punished. 15, 11. 55, 16. [It is no verb, but a noun, the gen. sg. of *astrya* which may mean "one who is no wife", a kind of hermaphrodite; it may be also miswritten for *astairyĉhê*, the name of a particular disease; see Vend. 20, 3.]

astvatô, adj. (gen. sg. m. n. of *astvat*) endowed with a body. 40, 7. 74, 11. — *astvâo*, (nom. sg. m.) 11, 11. 52, 12.

aspahê, s. (gen. sg. of *aspa*) of a horse. 15, 10. 55, 13. — *aspô*, (nom. sg.) a horse. 12, 1. 52, 15.

asperenô, s. (nom. sg.) a dirham. 20, 4. 60, 4. [See note 3 on pag. 60.]

ahunâscha, s. (acc. pl. m.) repetitions of the *ahuvairya* prayer. 77, 28.

ahubya, s. (dat. du. of *anhus* life) for both lives. 13, 12. 53, 19.

ahurahê-mazdâo, (gen. sg.) of Ormazd. 38, 6. — *ahurô-mazdâo*, (nom. sg.) Ormazd. 13, 3. 16, 11. 53, 6. 57, 2.

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ahmâi, dem. pr. (dat. sg. m.) to that. 20, 7. 60, 8. — *ahmâd*, (abl. sg. m. n.) from that. 76,28.

ahmâkem, pers. pr. (gen. pl.) of us. 20, 7. 60, 9.

A (â).

â, dem. pr. this. 12, 10. 20, 6, 8. 53, 1. 60, 8. 61, 2. 76, 23. **78, 12.** [prep. to, at.]

âaḍ, adv. thus; then. 12, 5. 20, 7. 52, 20. 61, 1. 77, 27.

âzaiñtivaitish, adj. (acc. pl. f. of *âzaiñtivat* "having a meaning-*âzaiñti*-) significant. 8, 6. 49, 18.

âzôish, s. (gen. sg. of *âzi* "lust"), the Azi devil 20, 9. 61, 2.

âtare-kereta, s. (nom. sg. m.) the fire-vessel. 21, 5. 61, 14.

âtare-taraĉ-naĉmâḍ, s. (abl. sg. m.) the fire-vessel stand, or the inner fire-vessel. 21, 5. 61, 15.

âtare-frithitemcha, s. (acc. sg. with *cha*) the fire-consecrator. 21, 7. 61, 18.

âtare-marezanô, s. (nom. sg.) the fire-extinguisher. 21, 6. 61, 17.

âtare-vakhshô, s. (nom. sg.) the fire-kindling priest. 21, 4. 61, 12.

âtare-vazanô, s. (nom. sg.) the fire-fan. 21, 4. 61, 14.

âtarsh, s. (nom. sg.) fire. 38, 5.

âtha, s. (nom. sg. f.) smoke. 20, 9. 61, 2.

âd, adv. thus. 20, 8. 61, 1.

âdhâta, adj. (nom. sg. f.) lucky, 20, 10. 61, 6.

âpem, s. (acc. sg.) water. 16, 5. 17, 3. 56, 5. 57, 6. — *âpĉ*, dat. sg. of *âp* "water"). 76, 25. [It stands for the acc. *âpem.*]

âfrînâmi, v. (1 sg. pres. act.) I bless. 17, 5. 57, 8.

âberetem, s. (acc. sg. of *âberet* "one who brings to") name of a certain priest engaged on the Visparad ceremony, the water-bearer. 21, 8. 61, 20.

âmâta, part. (nom. sg. f.) tried. 19, 9. 59, 14.

ârmaitish, s. (nom. sg.) Armaiti, the angel presiding over the earth. 13, 1. 53, 4.

ârmata, adj. (nom. sg. f.) having a contented mind. 21, 8. 61, 5.

âs, v. (3 sg. imperf. of *as* "to be") was. 20, 5. 60, 5.

âsu, adj. (nom. sg. n.) swift. 20, 5. 60, 6.

âstĉ, v. (3 sg. pres. middle of *as* "to sit") he is sitting. 20, 6. 60, 8.

âsnatârem, s. (acc. sg. m.) name of a certain priest at the Visparad ceremony. 21, 8. 61, 22.

I (i).

isâi, v. (1 sg. pres. conjunct. middle of *is* "to have, possess") I may have the means. 14, 8. 54, 10.

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I (î).

îm, dem. pr. (nom. acc. sg.) this. 12, 7. 52, 21.

U (u).

ukhdhashna, adj. (nom. sg. m.) of a compound *ukhdha-sna*, "understanding, knowing words", *shna* standing for *zna;* compare *jña* „knowing" in Sanscrit) one who fully understands the composition of words. 9, 5. 50, 12.

ukhdhem, past part. of *vach* to speak (nom. sg. n.), speech. 9, 3. 50, 10. — *ukhdhô*, (nom. sg. m.) speech, word. 9, 6. 50, 13. — *ukhdhâo*, (nom. pl. f.) words. 9, 2. 50, 9. — *ukhdhãm*, (acc. sg. f.) 32, 6. 71, 17.

ughrem, adj. (nom. sg. n.) powerful. 24, 2. 64, 4.

uzayairinãm, adj. (gen. pl. of *uzayairin* "belonging to the second half of the day, to the afternoon") of the *uzîren gâhs*, the afternoon hours 77, 22. — *uzaryarâḍ*, s. (abl. sg. m. of *uzaryara*) from the afternoon. 77, 24, 25.

uzashta, s. (nom. sg.) a measure of eight fingers. 41, 2. 75, 1.

uzascha, s. (nom. acc. sg. n. of *uzaṅh* = *aojaṅh* "strength") might 17, 5. 57, 7.

uzâiti, v. (3 sg. pres. act. of *i* "to go" and *uz* "up", instead of *uzaêiti*) it rises. 13, 2. 53, 5.

uzyazdâna, s. (nom. du.) nostril. 8, 1. 49, 12.

uzyô, v. (nom. sg. m.) it rises. 23, 10. 63, 21. [It is the part. fut. pass. of *vaz* "to carry", meaning "he is to be carried.]

uta, pr. thou. 23, 10. 63, 21. [This is a mistake; it is a conjunction, meaning "and, also".]

utâ, conj. (Gâtha form for *uta*) and, as well as. 12, 5. 52, 20.

una, adj. (nom. sg. f.) little. 23, 9. 63, 20. — *unem*, (nom. sg. n.) deficient. 24, 2. 64, 3. [The more correct form is *ûna*.]

uparô, adv. above. 9, 12. 50, 20. [It is adj. nom. sg. m. "one who is above".]

ubôibyâ, adj. pr. (dat. du. of *ubê* "both") to both. 2, 11. 46, 19.

ubdâena, s. (nom. pl.) leather clothes. 24, 1. 64, 2. [See note 1 on pag. 64.]

urua, s. (nom. sg.) face. 7, 13. 49, 11. [This meaning is very doubtful, and appears to be only a guess from the Persian *rûi* face; the word is probably the same as *urva* soul.]

uruthaḍ, s. (nom. sg. n.) a tree. 24, 2. 64, 4. [part. n. act. of *uruth* "to grow".]

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uruthware, s. (nom. sg. n.) belly 10, 7. 51, 5.

urudhidhiĉiti, v. (3 sg. pres. act. of *urudh* "to grow") 24, 1. 64, 3. [See note 3 on pag. 64.]

urunaĉcha, s. (dat. sg. of *urvan* soul) and to the soul. 11, 10. 52, 9. — *urva,* (nom. sg.) spirit. 23, 9. 63, 20.

urvaêdãs, s. (acc. pl. of *urvaĉda* "what is to be got out of the body, excrements") dirt. 24, 1. 64, 2.

urvaĉsa, s. (nom sg. f.) a circle, surrounding. 23, 9. 63, 19.

urvaĉsô, s. (nom. sg. m.) an open plain. 23, 8. 63, 18.

urvatem, s. (nom. sg. n.) an intestine. 10, 11. 51, 10.

urvathô, s. (nom. sg. m.) a friend. 23, 8. 63, 18.

uva, pr. or. num. (instead of *uba* nom. du. "both", or *va* = *dva* two) both. 23, 10. 63, 21.

ush, s. (nom. sg.) understanding, judgement. 23, 11. 63, 22. [Se note 4 on pag. 63.]

ushãdhãm, s. (acc. sg. f.) backbone. 10, 8. 51, 6. [See noto 2 on pag. 51.]

ushãm-surãm, s. (acc. sg. f. of *usha*) *sura* the third quarter of the night. 42, 10. 77, 2. [*usha* = Sansc. *ushâ* morning dawn; *sura* instead of *sûra* heroic, victorious.]

ushta, adj. (nom. sg. f., or nom. pl. n.) good. 23, 10. 63, 21.

ushtatâtem, s. (acc. sg. f. of *ushtatât*) excellence. 23, 11. 64, 1.

us, prep. up. 9, 12. 23, 9. 50, 21. 63, 20.

us, adj. or adv. happy. 23, 8. 63, 18.

E (e).

erezaurvaĉsâḍ, s. (abl. sg. of *ereza-urvaĉsa*) from the circle of the pure, name of the second quarter of the night. 42, 8. 76, 7. [The Pahlavi interpretation is only a bad etymological guess; the word appears to be an astronomical term referring to the movement of the celestial globe.]

erezi, s. (nom. sg.) testicle. 11, 1. 51, 13.

crezu, s. (nom. sg.) finger. 10, 4. 51, 1.

eredhaĉm, s. (nom. sg. n.) heart. 10, 10. 51, 9.

O (o).

oîm, num. one. 1, 4. 45, 6. [another more contracted form for *aĉvem,* or *aĉvîm* n. of *aĉva* one.]

O (ô).

ôithra, adv. separately. 3, 1. 46, 22.

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Ao (âo)

âoṅha, s. (inst. sg.) mouth. 8, 3. 49, 14.

âontyâo, s. (gen. or abl. sg. f. of *âonti*) inhaling, 8, 2. 49, 13. [The root is *an* "to blow, to breathe, the suffix is *ti*.]

K (k).

kaya, interrog. pr. (nom. pl. n. of *ki* = *chi* which?) which? 6, 12. 7, 3. 48, 16, 19.

karashô, s. (nom. sg. m., instead of *karshô*) a zone. 18, 6. 58, 1.

karshaschiḍ, s. (nom. acc. sg. n. of *karshaṅh* "a line" with the enclitic *chiḍ*) any line. 18, 8. 58, 4.

karshuãm, s. (gen. pl. of *karshvare* "a zone") of the (seven) zones. 18, 7. 58, 3. [Instead of *karshvãm*, *karshvãn* is perhaps to be read which is the acc. pl. See the names of the seven zones in note 2 pag. 58.]

karshôid, v. (3 sg. potent. act. of *karsh* "to drag") he may drag 76, 30.

karshtêê, s. (dat. sg. of *karshti* "ploughing, a ploughed field") a corn-field. 18, 9. 58, 6.

karshvâo, adj. (nom. sg.) fit for tilling 18, 9. 58, 5. [gen. du. of *karshvare.*]

kavachiḍ, adv. anywhere. 40, 5. 74, 10.

kashaibya, s. (dat. instr. du. of *kasha*) armpit. 10, 7. 51, 5.

kashâo, s. (gen. du. of *kasha*) two sleeves. 18, 5. 57, 18. [See note 3 on pag. 57.]

kaschiḍ, indef. pr. (nom. sg. m.) any one 40, 7. 74, 10. — *kahmâichiḍ*, (dat. sg. of *ka* who? with *chiḍ*) to any one. 13, 5. 53, 8.

kasyaṅhô, adj. (nom. pl. m. of the comparative of *kasu* little) less. 7, 3. 48, 19.

kahmâḍ, interrog. pr. (abl. sg. m. of *ka*) from which? whence? 76, 20. 77, 22. — *kô*, who? 17, 9. 57, 12.

kerepemcha, s. (acc. sg. of *kerep* with *cha*) and the body. 11, 5. 52, 5.

Kh (kh).

khratumâo, adj. (nom. sg. m. of *khratumant* "endowed with wisdom") one who is possessed of knowledge. 19, 7. 59, 8.

khratush, s. (nom. sg. m.) wisdom, intellect. 31, 7. 71, 3. [See note 2 on pag. 71.]

khrasyô, adj. s. (nom. sg. m.) one who threatens another by crying, a kind of offender. 39, 1. 73, 23. [It is probably miswritten for *khrusyô* "crying".]

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khruzhda, adj. (nom. pl. n.) harsh. 8, 10. 50, 4.
khshaĉtô, s. (nom. sg. m.) splendor. 18, 11. 58, 9. [a king.]
khshathrô, s. (nom. sg. m.) a ruler. 18, 10. 58, 7.
khshathrãm, (see *vasô-khshathrãm*) 11, 8. 52, 7.
khshafa, s. (nom. sg., instead of *khshapa*) a night 42, 6. 76, 6. — *khshafâd*, (abl. sg.) a night. 78, 12.
khshayaḍ-vâkhsh, an adjectival compound (nom. sg.), the royal word. 8, 11. 50, 6.
khshayamana, part. middle (nom. pl. m. n.) ruling. 11, 9. 18, 11. 52, 8. 58, 8.
khshayô, s. (nom. sg. m.) a king. 18, 10. 58, 8.
khshim, s. (nom. sg. n.) lamentation. 19, 3. 59, 2.
khshuidha, s. sweetness. 18, 13. 11. 58,
khshudrâo, s. (nom. acc. pl. n.) semen. 11, 2. 51, 14.
khshtât, v. he goes. 19, 3. 59, 2. [3 sg. imperf., or aor. act. of *stâ* to stand; "he stood".]
khshtum, s. (nom. sg. n.) the sixth part. 1, 8. 45, 12.
khshnuta, past part. of *khshnu* "to please, satify" (nom. sg. f., or nom. pl. m. n.) pleased. 19, 1. 58, 12.
khshvash, num. six. 1, 8. 45, 12. 78, 9.

Q (q).

qaĉdhem, s. (nom. sg. n.) sweat. 11, 5. 52, 4.
qaṅha, s. (nom. sg. f.) a sister. 5, 5. 47, 22.
qarahĉ, s. (gen. sg. of *qara* "a wound") name of a crime. 36, 1. 73, 5.
qarôchithrem, s. (nom. acc. sg. n., of *qarô-chithra*) the inflicting of a wound. 7, 8. 49, 3.
qasurô, s. (nom. sg. m.) a father-in-law. 5, 7. 47, 25.
qtemchiḍ (*saṅhem*), adj. with the enclitic *chiḍ* (nom. sg. n.) dark (words). 8, 8. 50, 3.

G (g).

gaĉthanãm, s. (gen. pl. f. of *gaĉtha*) of the world. 15, 11. 55, 15.
gaĉm, s. (acc. sg. m.) soul; Gayomart. 31, 2. 41, 3. 70, 10. 75, 1.
gaĉsa, s. (nom. sg. f.) curled hair. 6, 7. 48, 11. [This throws light on the word *gaĉsu* Yas. 9, 10. which has been misunderstood by all European interpreters; it means "wearing the hair in curls"; see my article in the Zeitschrift der Deutschen Morgenlændischen Gesellschaft vol. 19, pagg. 588, 89.]

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gaonem, s. (nom. sg. n.) hair. 6, 6, 8. 48, 10, 12.
gaosh, s. (instead of *gaoshô*) ear. 9, 11. 50, 19.
gatēĉ, v. he reached. 30, 10. 70, 6. [It is no verb, but the dat. sg. of a substantive *gati*, *gaiti* "going"; these datives are used in the sense of infinitives, see my Essays pag. 85.]
gaya, s. (inst. sg. m.) life (see *gaêm*) 14, 12. 55, 3.
gayêhê-marata, s. Gayomart, the first king of the Iranians. 15, 1. 55, 3. [The form cannot be correct; it should be *gayêhê marathnô* gen. sg.]
garezhda, s. complaining. 31, 3. 71, 12. [3 sg. aor. middle of *gerez* to cry, "he cried", see my work on the Gâthas I pag. 74.]
gava, s. hand of a wicked person. 31, 1. 70, 7.
gavâstryâvareza, s. agriculture. 31, 4. 70, 14. [It is a compound standing for *gâu-vâstryavareza*, the cultivation of the fields by means of cows, or oxen.]
gavãm, s. (gen. pl. of *gâu*) of cows. 12, 2. 52, 15.
gâim, s. a measure of three feet, or one footstep. 41, 3. 75, 2. [It appears to be a mispronunciation for *gâmem* which has the meaning indicated.]
gâtum, s. (acc. sg.) a time. 14, 6. 54, 8. — *gâtumchâ*, and a time 13, 11. 53, 18.
gâthanãm, s. (gen. pl. f. of *gâtha*) of the times of prayer, prescribed in the Parsi religion 77, 22.
gâthwô-shtachaḍ, adj. or s., repeating the Gâthas (songs of Zoroaster) constantly. 31, 3. 70, 13. — [This interpretation is a mere guess; see note 4 on pag. 70.]
gâmahya, s. (gen. sg. m. of *gâma*, a measure of two or three feet) 43, 5. 78, 6. — *gâmem*, (acc. sg.) 43, 5. 78, 5. — *gâmãn*, (acc. pl.) footmarks. 41, 6. 75, 10.
gudhra, ad. (nom. pl.) secret. 31, 1. 70, 8. [root *gudh* = *guz* "to hide".] — *gudhrâ* (*saṅhô*), secret (words). 8, 9. 50, 3.
gushta, v. he may listen. 31, 2. 70, 8.; listening 9, 9. 50, 18. [It is either the past part. of *gush* "to hear", or the 3 aor. sg. middle "he heard".]
geredha, s. a burrow. 31, 2. 70, 9.
gerewnaḍ, v. (3 sg. imperf. act. of *gerew* to take, "he took") he may take. 30, 10. 70, 6.
gē, s. (nom. sg. f.) adultery. 31, 1. 70, 7.

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gã̆m, s. (acc. sg. of *gâu* cow; see *gavãm*) cattle. 31, 3. 7, 11. — *gãm-châ*, and cattle. 13, 6. 53, 13.

grehmô, s. (nom. sg. m., instead of *grēhmô*) a bribe. 30, 10. 70, 6. [This meaning rests evidently on a guess; the word occurs only in Yas. 32, 12—14, and is apparently a proper name of some enemy of the Zoroastrian religion; the meaning "bribe" gives nowhere any sense; see my work on the Gâthas I pag. 176.]

Gh (gh).

ghenâo, s. (nom. pl. f.) women. 31, 5. 70, 17.

ghnaḍ, v. (3 sg. imperf. act. of *jan* = *ghan* "to kill) he killed. 31, 5. 70, 17.

ghnâd, (3 sg. subjunct.) may he destroy. 31, 5. 70, 17.

Ch (ch).

cha, enclitic, appended to many words, "and, also".

chaiti, adv. how much? 29, 7. 69, 3.

chaĉteñti, s. plainnes, clearness. 29, 6. 68, 23. [This is a mistake, see note 1 on pag. 69.]

chakana, s. a wish. 29, 7. [It is no noun, but 3 sg. perf. act. of *kan* to wish, "he has wished"; see my Essays pag. 81.]

chathware, num. (n.) four. 15, 10. 55, 13.

chaḍcha, pr. any one 40, 7. 74, 11. [instead of *chiḍcha* any thing whatever.]

charâiti, s. (nom. sg. f.) an unmarried girl. 5, 2. 47, 18.

charetutârô, adj. (nom. sg. m.) very active. 29, 7. 69, 4. [This interpretation rests on a wrong etymology; the word cannot be derived from *kere* "to make" as the Pahlavî translator has done, but is a determinative compound (Tatpurusha) *charetutârô* meaning "crossing the riding-ground".]

charetu-drâjô, a square riding-ground. 29, 5. 68, 22.

charctãm, s. workers. 29, 5. 68, 23. [acc. sg. f. of *chareta*, course, a race course; see Yt. 19. 77.]

chavaiti, adv. how many? 41, 5. 75, 3.

chârãm, s. (acc. sg. f.) redress. 29, 7. 69, 3.

chiãkadhavatô, adj. (gen. sg. of *chiãkadhavat*) of an arm's length a cubit. 10, 3. 50, 26. [*chiãkadha* appears to signify the fore-arm.]

chikaĉn, v. (3 pl. potent. act. of *ci* "to atone") they should be punished. 3, 5, 7, 8. 46, 27, 30. — *chikayatô*, (3 du. potent.) both should be

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punished 3, 5, 7. 7, 8. 46, 26, 29. 49, 3. — *chikayaḍ*, (3 sg. potent.) he should be punished. 3, 3. 46, 25.

chichi, v. is to be punished. 14, 4. 54, 5. [The form is unexplicable; it appears to be miswritten for *chidhi* which wôuld be the imperative of *chi.*]

chitha, s. (nom. sg. f.) punishment. 29, 6. 69, 2.

chithra, s. (nom. pl.) seed. 29, 6. 69, 1.

chithrushva, s. a fourth part. 1, 6. 45, 10.

chiḍ, an enclitic (n. of the pronoun *chi*) which is appended to nouns and pronouns making their sense more general, e. g. *kaschiḍ* anyone, whosoever.

chinaiêmi, v. (1 sg. pres. act. of *chin*) I pray. 29, 8. 69, 6.

chinmanô, s. (gen. sg. of *chinman*) esteem. 29, 8. 69, 5.

chistish, s. (nom. sg.) a sage. 29, 8. 69, 5. [wisdom, knowledge.]

J (j).

jaidhyaḍ, v. (3 sg. imperf. act. of *jadh* "to ask, implore") he asked. 27, 8. 67, 13.

jau, s. (nom. sg. instead of *java* or *jva* life, living) part of the soul 37, 8. 73, 22. [1])

jaê, s. (nom. sg.) instead of *jahi*) a lustful woman. 4, 10. 47, 14.

jaêsh, s. adultery. 27, 9. 67, 14.

jakhshavâo, (part. perf. act. of the desiderat. of *jan* "to destroy) one who had the desire of destroying. 27, 7. 67, 12.

jatanhaḍ, arriving. 27, 8. 67, 13. [The interpretation is wrong, as the word cannot be derived from *jam, jim* "to go"; it is *jata anhat* "he (or she) was beaten".]

jafra, s. (nom. sg.) a cave. 27, 7. 67, 11. [adj. deep.]

jareta, s. taking. 27, 8. 67, 13. [nom. sg. praiser of *jar* "to praise".]

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1) The explanation which is given of this term by the compiler of the glossary on pagg. 39. 40. has been left untranslated by Destur Hoshengji. I render it as follows: "jau is the continuous power of life (frâz-ushtân) which separates from the soul in such a one (a criminal), that is, one may call it (the ushtân) separated from the soul in any Tanâvanâr (a sinner who cannot pass the bridge); punishment is awarded, but there is no compensation by means of good works (i. e. the good works of the Tanâvanâr are not counted, they are all lost in consequence of his mortal sins)".

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javaiti, v. (3 sg. pres. act. of *jiv* "to live") he lives. 14, 12, 55, 3.
jahî, s. (nom. sg. f.) a lustful woman. 5, 1. 47, 17.
jinâiti, v. (3 sg. pres. act. of *ji, jyâ* "to grow old") he exhausts. 27, 6. 67, 10.
jimaiti, v. (3 sg. pres. act. of *jim* "to come") he comes 14, 10. 55, 1. — *jimâḍ,* (3 sg. pres. subjunct.) he may reach. 27, 7. 67, 11.
jum, adj. (acc. sg. m. of *jvă*) living. 27, 6. 67, 10.
jĕ, s. (nom. sg. instead of *jahî*) a lustful woman. 4, 10. 47, 17.

Zh (zh).

zhnûm s. (acc. sg. of *zhnu*) knee. 11, 3. 5, 52.

Z (z).

zaênanha, adj. wakeful. 30, 6. 69, 18. [s. instr. sg. n. of *zaênanh* watchfulness, "with watchfulness".]
zaêmanô, may they live! 16, 6. 56, 6. [s. gen. sg. of *zaêman* activity, see note 1 on pag. 56.]
zaêshô, adj. (nom. sg. m.) ugly. 30, 6. 69, 17.
zaothra, s. (nom. sg. f.) holy-water. 30, 3. 69, 13. — *zaothrâbyô,* (dat. pl.) 17, 1. 57, 3. to the waters. — *zaothrăm,* (acc. sg.) holy-water. 76, 25.
zaoshô, s. (nom. sg. m.) a pleasure. 30, 3. 69, 11.
zagathaḍ, v. (3 sg. imperf. act. of *zagath*) he separated. 30, 7. 69, 19.
zanta, s. (nom. sg.) a meaning, commentary. 30, 4, 69, 15.
zatô, past part. (nom. sg. m. root *zan* "to strike") beaten. 30, 9. 70, 4.
zarathushtra, s. (voc. sg.) Zoroaster, the prophet of the Parsis. 15, 3. 56, 66.
zarva, s. (nom. sg.) old age. 30, 5. 69, 17. — *zarvânemcha,* (acc. sg.) and time. 13, 11. 53, 18.
zavarascha, s. (nom. sg. n. with *cha;* instead of *zavare*) strength. 17, 5. 57, 8.
zasta, s. (nom. du.) hand. 10, 3. 30, 1. 50, 26. 69, 8.
zastavaḍ, adj. (nom. sg. n.) mighty. 30, 1. 69, 8.
zâ, s. (nom. sg. f.; instead of *zâo*) earth. 12, 7. 52, 22.
zâmâoiô, s. (nom. sg. m.) a son-in-law. 30, 6. 69, 17.
zârascha, s. (nom. sg. n. with *cha*) bile. 10, 11. 51, 10.
zâvare, s. (nom. sg. n.) strength. 30, 4. 69, 14.
zita, past part. (nom. sg. f.) increased 30, 2. 69, 10.
zinda-yâtumenta, (nom. pl. n.) a great sorcerer. 30, 9. 70, 3. [The two

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words from no compound; *zinda* is a substantive in the nom. pl. n., and *yâtumeñta* is its adjective; they may be translated "sins of sorcery"; *zinda* is the Persian *zhinda* "ugly, horrible".]

zî, conj. for. 30, 1. 69, 9.

zurô-beretâo, adj. (a compound, nom. pl. f. of *zurô* = *zâvare* "strength", and *beretâo* "brought", or "bringing") having strength. 30, 7. 70, 1.

zusha, injured; asked. 30, 2. 69, 11. [*zusha* is incorrect; it ought to be *zushta* past part. of *zush* "to be pleased"; it means "pleased, satisfied" and not "injured", or "asked".]

zushta, s. a derhem. 30, 3. 69, 12. [This meaning is very doubtful; it appears to rest only on the mistaken identification of *zushta* "pleased" with the Pahlavî *zozan*, which is the name of a certain coin.]

zushtô, part. (nom. sg. m.) settled.43, 10. 79, 4.

zeñha, s. (nom. sg. f.; instead of *zãnga*) leg. 11, 4. 52, 1.

zemana, s. (nom. sg. f.) reward. 30, 5. 69, 16.

zemô, s. (gen. sg.) land. 18, 9. 40, 6. 58, 5. 74, 10.

zeredhaiêm, s. (nom. sg. n.) heart. 30, 8. 70, 2.

zâo, s. (nom. sg. f.) earth. 12, 7. 52, 22.

zãthwan, born. 30, 5. 69, 15. [nom. sg. n. birth of *zan* "to be born" with the abstract suffix *thwan*.]

zgeregnem, adj. (nom. sg. n.) altered to *zgeresnem*, round. 30, 7. 69, 19. [See note 4 on pagg. 69. 70.]

zyêiḍ, s. a kind of offender. 39, 2. 73, 24. [It is a verb, 3 sg. imperf. act. of *zyâ* to injure, "he injured".]

zyãm, s. (acc. sg. f.) of *zyâ* winter. 30, 2. 69, 9. [snow.]

zrva. s. (nom. s. m.; see *zarva*) time. 30, 5. 69, 16.

T (t)

tacha, s. flowing. 29, 1. 68, 13.

tacharem, s. (nom. acc. sg. n.) a measure of three Hâsars. 41, 11. 75, 8. [See note 5 on pag. 75.]

tañchishtem, adj. (nom. acc. sg. n.) most vigorous. 29, 1. 64, 14.

taḍ, dem. pr. (nom. sg. n.) this. 43, 5, 6, 7, 8. 76, 24. 78, 6, 7. 79, 1.

tadhao, 41, 10. 75, 7. [a mistake; see note 5 on pag. 75.]

tanum, s. (acc. sg.) body. 37, 5. 73, 19. — *tanush*, s. (nom. sg.) 24, 8. 37, 4. 64, 13. — *tanvaêcha*, (dat. sg.) to the body. 11, 9. 52, 9.

tanumãthrô, s. (nom. sg. m.) a body-subduer 29, 3. 68, 7. [Te word is

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generally used as an adjective, meaning "one in whose body the sacred words are" i. e. thoroughly knowing the religion.]

taradhâta, s. (nom. sg. f.) a destroyer. 29, 4. 68, 19. [past part. of *taradhâ* "to pervert", generally used in the phrase *taradhâtem anyâish dâmãn* Yt. 12, 1. 2. 19, 9. etc. "perverted, spoiled by the other creatures"; the inborn light, the primitive intellect *âsnô khratush* are regarded as spoiled by their contact with other things.]

tarascha, adv. and across. 6, 4. 48, 8.

taremanô, adj. (nom. sg. m.) small. 29, 2. 68, 15. [The meaning is very doubtful.]

tarēmanô, adj. (nom. sg. n.) very strong. 29, 2. 68, 15. [part. pres. middle of *tar* to cross, "crossing, running".]

tavâchâ, v. (1 sg. subjunct. middle of *tu* "to be able" with the enclitic *cha*) I may have the means 14, 8. 54, 10.

tashaḍ, v. (3 sg. imperf. of *tash* "to cut") he formed. 29, 4. 68, 19.

tâcha, dem. pr. with *cha* (nom. acc. pl. n.) and that. 29, 1. 68, 13.

tâtô, s. (nom. sg. m.) duration. 29, 1. 68, 13. [past part. of *tan* "to stretch, extend".]

tâya, s. (nom. sg.; instead of *tâyush*) a thief. 29, 3. 68, 16.

tâyushâoscha, s. (nom. pl. f.) an abettor of thieves, a nest of rogues. 39, 4. 73, 27. [It is a compound, *tâyu-sha*, which may mean place of thieves.]

tâyô, hidden. 39, 4. 73, 26.

tishrô, num. f. three. 1, 5. 45, 8.

tûirîm, s. (nom. sg. n.) the fourth parth. 1, 7. 45, 10.

tûm, pers. pr. (nom. sg.) thou. 29, 3. 68, 16.

tushish, s. (nom. sg.) a spade. 29, 3. 68, 16. [See note 2 on pag. 68.]

tê, dem. pr. (nom. pl. m. of *ta* this) these 15, 8. 16, 10. 55, 12. 56, 11.

Th (th).

thanavañta, adj. (nom. pl. n.) lazy. 31, 7. 71, 4.

thamanem, adj. (acc. sg. m.) industrious, independent, heroic. 31, 8. 71, 4.

thnâtô, s. (nom. sg. m.) acceptance. 31, 6. 71, 3. [past. part of *thnâ*, a root of uncertain signification.]

thraêtaonahê, s. (gen. sing.) Feridûn. 15, 8. 55, 12.

thrañ, s. (nom. sg.) the mouth. 31, 8. 71, 6.

thrayãm, num. (gen. n.) threefold. 1, 6. 45, 8.

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thrâthrâ, s. (instr. sg., or nom. pl. n. of *thrâtar*, protector, nourisher, or of *thrâtrem* nourishing) adorning [1]). 31, 6. 71, 3.

thrâyô-sata, num. (both words being in the nom. pl.) three hundred. 31, 9. 71, 6.

thri-gâmcm, s. (nom. sg. n. of a Dvigu-compound) a measure of three paces. 43, 5. 78, 6.

thritîm, adj. (nom. sg. n. of the ordinal number *thritya*) third. 1, 5. 45, 8.

thripithwô-dhi, adj. (a Tatpurusha compound of *thripithwô* three stations, three times, and *dhi* making) holding three times. 38, 5.

thri-yakhshtischa, adj. (nom. sg. m. f. of a possessive compound) and three twigs (having three twigs, consisting of them, as the Barsom) 16, 8. 56, 8.

thri-vachahim, (nom. sg. acc. m. f. of a possessive compound) having three words. 43, 4. 78, 5.

thristem, num. thirty. 31, 1. 71, 6.

thrîshva, (instead of *thrishva* inst. sg. or nom. du.) a third part. 1, 6. 45, 8.

thrăfdhô, s. (nom. sg. m.) descent of an angel. 31, 6. 71, 2.; see note 1 on pag. 71.

thwakhshitâo, adj. (gen. du. of *thwakhshita*) energetic, active. 15, 5. 55, 7. [See under *paitishâthrâo*.]

thwăm, (acc. sg. of *tûm* thou) thee. 3, 10. 31, 7. 41, 6. 46, 34. 71, 3. 75, 5.

D (d).

daêvayad, (3 sg. impf. of the causative) he should look. 27, 1. 67, 3. [The Pahlavî translation *namûd* means "he showed". If the form is correct, then the root is *div* which means in the Zand "to cheat, deceive"; but the translator appears to have traced it to *dî* "to see", *dîdan* in Persian. *v* may, however, stand for *p*, in which case it might be a regular causative of *dî*; but it is very likely a clerical error for *daêsayad* "he showed".]

daosha, shoulder. 10, 2. 50, 25.

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1) This is the translation of [Pahlavi] ârâeshna by which the word is rendered. It is, however, nothing but a clerical error for [Pahlavi] serâyashna being of the same root (thrâ) as the Zand thrâtâ; for the latter is generally rendered so in the Pahlavî translation of the Yasna and Vendidâd. See Yas. 50, 1. Vend. 2, 4. 5. In Yas. 71, 13. it is translated by [Pahlavi], "assistance, help". M. H.

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dakhmô, s. (nom. sg. m.) a depositary for the dead, tower of silence. 27, 1. 67, 2.

dakhshta, s. (nom. pl. n.) a mark. 27, 2. 67, 4.

dakhshmaitish, s. (nom. sg. f.) a certain measure. 41, 8, 75, 6.

dańrô, or *dańhrô* adj. (nom. sg. m.) wisdom, [wise]. 8, 7. 50, 2.; wise, intelligent. 9, 6. 50, 12.

danhvê, s. (dat. sg. of *danhu* "a province") to the governor. 12, 2. 52, 15. [The Pahlavî translator has identified it with *danhu-paiti* "a ruler, governor"].

dazhad, v. (3 sg. imperf. act. of *dazh* "to burn") he burns. 27, 3. 67, 5.

dazdi, v. (2 sg. imperat. of *dâ* "to give") give! 27, 2. 67, 3.

dadhâiti, v. (instead of *dadâiti* 3 sg. pres. act. of *dâ* "to give") he gives. 13, 9. 53, 15.

dantânô, s. (nom. pl. of. *dantan* "a tooth") teeth. 8, 3. 49, 14.

dareghem, (adj. nom. sg. n.) long. 11, 10, 12. 52, 9, 12.

darezera, adj. (nom. sg. f.) powerful. 27, 3. 67, 6.

darevad, v. (3 sg. imperf.) he saw. 27, 2. 67, 4. [miswritten for *daresad*, of *dares*, to see.]

dashinô, adj. (nom. sg. m.) right. 9, 11. 50, 19.

dashcha, num. with *cha*, and ten. 41, 6. 75, 4. [instead of *dasacha*.]

dasmahê, adj. (gen. sg. m. n. of *dasema*) tenth. 1, 9. 45, 14.

dahmô, adj. (nom. sg. m.) pious, religious, devout. 27, 1. 67, 2.

dâitya, s. justice, propriety. 13, 12. 53, 19. [adj. nom. pl. n. proper, suitable.]

dâtâish, s. (instr. pl.) through, with the laws. 14, 1. 54, 1. [past. part. of *dâ* "to make".]

dâd, v. (3 sg. aor. act. of *dâ* "to make, create") he created. 13, 6. 53, 13.

dâra, s. (nom sg. f.) a razor. 16, 9. 56, 11.

dâshta, past part. made. 27, 3. 67, 5. [It appears to be miswritten for *dâta*.]

dishta, s. a measure of ten fingers. 41, 2. 74, 17.

dughdha, s. (nom. sg.) a daughter. 5, 6. 47, 22.

dudhuwibuzda, s. name of a crime, threatening to kill with uplifted weapon. 34, 5. 72, 12. [It does not appear to be a compound, but two words, *dudhuwi* s., and *buzda*, past part., both in the instr.; *dudhuwi* is very likely the name of a particular weapon, and *buzda* may mean

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"turned" (root *buz* = *buj* to inflect); the whole phrase would thus signify "with a weapon, turned, pointed at".]

dunma, s. (nom. sg. n.) a cloud. 16, 8. 56, 10. [The phrase *yayata dunma* means "the cloud is passing, or has passed moving about".]

dush-dâma, adj. (nom. sg. f.) having a bad creation. 27, 5. 67, 8.

dush-sastish, s. (nom. sg.) ill-advising. 27, 4. 67, 7.

dush-sravaṇhê, adj. (dat. sg. m. n.) having bad words. 27, 4. 67, 6.

demânô-pathni, s. (nom. sg. f.) a bride. 5, 2. 47, 19. [mistress of the house.]

deretô, s. (nom. sg. m.) a holder. 9, 3. 50, 10. [It is past part. of *dere* "to hold", forming the first part of the Tatpurusha compound *deretô-sraoshem* holding Serosh, keeping him; the past part. has in Zand now and then the meaning of the act. part., see my Essays pag. 84.]

dôithra, s. (nom. sg. f., or nom. du.) eye. 7, 13. 49, 11.

drâjô, s. (nom. sg. n.) length, extent. 16, 3. 29, 5. 56, 1. 68, 22.

drujim, s. (acc. sg. of *druj*) Daruj, an evil spirit 14, 7. 54, 9.

drvatâtem, s. (acc. sg. of *drvatât*) health. 11, 7. 52, 7.

dva, num. two. 1, 4. 45, 7. — *dvacha*, and two. 41, 6. 75, 4.

dvadasaṅ-hâthrem, a Dvigu-compound (nom. sg. n.) a measure of twelve hâsars. 43, 1. 78, 1.

dvayâo, nom. (gen. du. f. of *dva*) twofold. 1, 5. 45, 7.

D (ḍ).

ḍkaêshahê, s. (gen. sg. of *ḍkaêsha*) 43, 6. 78, 7. — *ḍkaêshô*, (nom. sg.) a command; a judge. 17, 8, 9. 57, 11, 12. [This is the traditional explanation which can scarcely be proved from the Zand-avastâ as far as it still exists. The word may have had the meaning of "judge" in works which are no longer extant, or in the old Persian language; as regards the Zand I doubt it very much. In the existing Zand texts it clearly means "creed, religion; religious doctrine", forming very frequently the latter part of a compound (e. g. *ahura-ḍkaêshô* "professing the Ahura religion", *paoiryô-ḍkaêshô* "an adherent of the ancient religion") which is now and then dissolved into its component parts, but without altering the sense (so for instance *paoiryanãm ḍkaêshanãm* instead of *paoiryô-ḍkaêshanãm*). It is originally the same with the Sanscrit *dîkshâ* "instruction, initiation principally into

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sacred rites". No other etymology is possible; those which have been proposed by same modern Zandists are absurd. See my work on the Gâthas II, pagg. 177. 78.]

ḍbaêshâo, s. (nom. pl. n. of *ḍbaêshanh*) injury. 28, 1. 67, 16.

Dh (dh).

dhadhanha, s. (instr. sg. n.) the backside. 11, 2. 51, 15. [It is the same as *zadanh* podex.]

N (n).

naêmãm, adj. (acc. sg. f.) half. 9, 13. 50, 22. [*vîspê-naêmãm* in all directions.]

naêrê, s. (dat. sg., instead of *nairê* of *nar* a man) to a man. 13, 9. 14, 3. 53, 15. 54, 5. — *nara*, (nom. du.) two men. 4, 8. 14, 6. 47. 11. 54. 7. — *narô*, (nom. pl.) men. 4, 8. 38, 7. 47, 11.

naomahê, adj. (gen. sg. m. n. of *naoma*) ninth. 1, 9. 45, 14.

namra-vâkhsh, an adjectival compound (nom. sg. *namra* + *vâksh*) words of benediction. 8, 7. 50. 2. [This meaning is doubtful; it appears to be based only on an identification of *namra* with the Persian *nemâz* prayer; the real meaning cannot be made out.]

narsh, (gen. sg. of *nar*) of a man. 4, 7. 7, 4. 12, 8. 47, 10. 48, 23. 52, 23.

nâ, s. and adv., a man; or. 4, 1. 12, 5. 47, 2. 52, 20.

nâiri, s. (nom. sg.) a woman. 12, 5. 52, 20.

nâirika, s. (nom. sg. f.) a woman. 4, 9. 47, 13. — *nâirikanãm*, (gen. pl.) of women. 4, 9. 47, 14. — *nâirikayâo*, (gen. du.) of two women. 4, 9. 47, 14.

nâfô, s. (nom. sg. n.) navel. 10, 7. 51, 6.

nizentem, act. part. pres. (acc. sg. m.) one who is born in the house. 40, 10. 74, 13. [See note 2 on pag. 74.]

nitemchiḍ, s. (nom. acc. n. of *nita* with *chiḍ*) each setting. 12, 7. 52, 22. [See note 3 on pag. 52.]

netemem, adj. (nom. acc. sg. n. instead of *nitemem*) lowest. 4, 3, 4. 7, 8, 3.

nē, pers. pr. (acc. dat. gen. pl., Gâtha form) we. 4, 1. 27, 2. [us, to us, of us.]

nô, pers. pr. (acc. dat. gen. pl.) we. 4, 1. 47, 1. [See *nē*.]

nôiḍ, adv. not. 13, 9. 53, 15. 76, 23.

nâonha, s. (nom. sg. f.) nose. 8, 1. 49, 12,

nmânô-ṗathni, s. (nom. sg. f.) mistress of the house. 5, 2. 47, 19.

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P (p).

paio, s. (nom. sg. n. instead of *payô*) milk. 24, 5. 64, 10.

paiti, prep. on, at. 7, 1, 3. 48, 17, 20.

paiti-dathâiti, v. (3 sg. pres. act. of *dhâ* + *paiti*) he returns, answers. 13, 9. 53, 15.

paitiastô (vàchâo), adj. words of assent. 9, 8. 50, 17. [instead of *paityastô* assenting.]

paitiêtê, s. Patet, confession and repentance of sins. 25, 10. 64, 17. [The form cannot be correct; *patet* comes from *paitita* "fallen", compare *patita* in Sanscrit "fallen from virtue"; if it be a noun, it can only stand for *paititi* "fall, confession of a fall".]

paitishâthrâo [1]), s. a commander 15, 5. 55, 8. [The interpretation is doubtful; at to its form, it is a gen. du. The derivation from *paiti* "lord", and *khshathra* "rule" which the compiler had in view cannot be right. I derive it from a word *paiti-shâtra* which may mean "a meeting convened for opposing another one, a party", as *shâtra* is only traceable to *shad, had,* "to sit", being a corruption of *shastra,* the *s* being dropped, and the *a* lengthened in compensation for the loss; compare *hâdrôyâ* (gen. du. of *hâdri* which is a Gâtha from for *hathri*) Yas. 32, 7. with my remarks on it, Gâthas I, pagg. 167. 68.]

paitishtâna, s. (nom. du.) foot. 11, 3. 52, 1.

paitî, s. (nom. sg. instead of *paitish*) a chief. 24, 10. 64, 18.

paitiapta, adv. with malicious intent. 76, 30. [instr. sg. of the past part. *paityapta.*]

paityahmi, s. (loc. sg.), an astronomical term, probably zenith. 12, 10. 53, 1. [See note 1 on pag. 53.]

paityâdha, s. answering. 9, 8. 50, 17.

pairi, prep. about. 17, 10. 57, 13.

pairiêtê, s. pain, malady. 24, 7. 64, 12. [The form cannot be correct; it if be a substantive, it ought to be *pairyaiti* or *pairiti.*]

pairikanãmcha, s. (gen. pl. of *pairika* "a fairy" with *cha*) and of fairies. 15, 12. 55, 17.

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1) The passage in which the word occurs, looks like a proverb. I propose the following translation: "he who belongs to two industrious people is of two parties". The meaning appears to be, that one cannot serve two masters.

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pairishtem, adj. (nom. sg. n.) well considered. 9, 3. 50, 10. [It is formed like a past part. from *pairish*, "round about", meaning "turned about", looked at, chiefly used of wood, if properly examined before it is thrown into the sacred fire.]

pairi-sachaiti, v. (3 sg. pres. act. of *sach* "to pass" with *pairi*) it lasts 76, 23.

pairyêtê, v. (3 sg. pres. middle of *pere* "to destroy" instead of *pairyêitê*, see Vend. 4, 17. West.) is joined to *tanu*, meaning "he destroys his body, becomes a Tanâvanar". 37, 5. 73, 19.

paurva, adv. before. 1, 4. 45, 6.

paêsa, s. leprosy. 24, 5. 64, 10.

paouraya, adj. (instr. sg. f.) 7, 3. 48, 19. — *paourîm*, adj. (nom. sg. n.) first. 1, 4. 45, 6.

paourushagaonem, an adjectival compound (nom. sg. n.) grey hair. 6, 48, 12.

paosh, adj. rotten. 24, 9. 64, 16. [s. gen. sg. of a word *pu;* perhaps it stands for *paosha*.]

paṅtaṅhem, s. (nom. sg. n.) a fifth part. 1, 7. 45, 11.

pañchadasa, num. fifteen. 39, 6. 74, 3.

pañchasata, num. five hundred. 24, 6. 64, 11.

pañchâstem, num. fifty. 24, 6. 64, 11.

patenta, v. it falls out. 16, 4. 56, 4. [pres. part. (nom. pl.) of *pat* "to fall".]

pathô, s. (gen. sg. acc. pl.) a path. 24, 8. 64, 15.

padhem, s. (nom. sg. n.) a foot. 41, 1. 74, 16.

pafraêta, s. paying of debts by instalments; happy, healthy. 60, 3. 74, 7. [It may be the past part. of an intensive of *pere* "to fill", meaning "completely fulfilled, discharged"; with reference to debts "paid off". *pa* may also stand for *upa*, and *fraêta* be derived from *frî*, *prî*, meaning "satisfaction".]

pura, prep. before. 76, 26. 77, 28.

para-sachaiti, v. (3 sg. pres. act. of *sach* to pass with *para*) it lasts. 77, 26.

parâcha, adj. (instr. sg. of *para* another) on that side. 6, 4. 48, 8.

parata, s. asking. 24, 3. 64, 7.

paresu, s. (nom. sg.) the side. 10, 9. 51, 7.

parô, adv. before. 9, 11. 50, 19.

parâontyâo, s. (gen. sg. of *parâonti*) exhaling. 8, 2. 49, 13. [See *âontyâo.*]

parshva, s. snow. 19, 1. 58, 13.

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pashnem, s. (nom. sg. n.) eyelid. 8, 1. 49, 11.
pasânô, s. (nom. pl.) bosom. 10, 10. 51, 8.
pasu-vastrahê, adj. (gen. sg.) clothed in skins. 6, 9. 48, 13.
pasushurvãn, s. (gen. sg.) a shepherd-dog. 40, 1. 74, 5.
pascha, adv. after, behind. 9, 12. 10, 1. 50, 19, 22. 76, 26.
paschaita, adv. (instead of *paschaêta*) afterwards. 78, 11.
pasvô, s. (nom. pl. of *pasu*) cattle. 39, 7. 74, 3.
pâiri, surrounding. 9, 13. 50, 22. [prep. instead of *pairi* round.]
pâta, (2 pl. imperat. act. of *pâ*) protect! 24, 4. 64, 9.
pâdha, s. a foot. 24, 4. 64, 9.
pâdhañuhañtem, adj. (acc. sg. m. of *pâdhañuhañt*) deserving rewards. 40, 1. 74, 5.
pârem, s. (nom. sg. n.) a debt. 24, 7. 40, 3. 64, 12. 74, 6.
pitum, s. and. adj. (acc. sg.) a father; bad. 24, 5. 64, 10. [The word cannot have both these meanings; in that of "father" the compiler confounded it with *pitar* which has this meaning. Whether it means "bad", or rather "badness", as it can be only a substontive, cannot be decided from the existing Zand texts, where *pitu,* means "nourishment"; but it is quite possible that it conveyed the sense of "badness" in passages which are now lost; compare *pejus* worse in Latin, *pîyati* "to scorn" in Vedic Sanscrit, see Rigv. 1, 147, 2.]
pukhdha, adj. fifth. 1, 7. 24, 6. 45, 11. 64, 11.
puthra, s. (nom. pl.) sons. 15, 8. 55, 12. — *puthrô,* s. (nom. sg.) a son. 16, 11. 57, 2.
pusãm, s. (acc. sg. f.) a crown. 24, 10. 64, 18.
peretush, s. (nom. sg. m.) a way, a channel. 24, 3. 64, 7.
perenâi, s. (dat. sg. of *perena*) a discussion. 24, 4. 64, 8.
perenâiu, s. (instead of *perenâyu*) a youth. 24, 4. 64, 8. — *perenâyu,* (nom. du.) two adults. 4, 5. 47, 8. — *perenâyunãm,* (gen. pl.) adults. 4, 6. 47, 8. — *perenâyush,* (nom. sg.) an adult. 4, 5. 47, 7.
perenâvayâo, s. blessings. 24, 9. 64, 15. [This meaning is very doubtful, as the word cannot be derived from *â-frî* "to bless" which the compiler appears to have done. It seems to be miswritten for *perenâyavâo* gen. du. of *perenâyu* "a youth".]
perenem, adj. (nom. sg. n.) full. 24, 3. 64, 7.
peremnâi, s. (dat. sg.) to an adversary. 13, 9. 53, 15. [pres. part. middle of *pere* "to fight".]

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peresâ, s. (nom. sg. f.) bridge. 14, 10. 55, 1. [*peresâ* is only the Persian pronunciation of the Bactrian *perethâ;* see note 1 on pag. 55; the translator has identified it with *perethu* "bridge", referring it to the bridge *Chinvaḍ* which separates heaven from hell. This interpretation is very doubtful, as *perethâ* is the nominative, and gives no good sense. I have explained it in my work on the Gâthas II pag. 163. as "fight, strife, war" to which interpretation I still adhere.]

peshotanush, s. (nom. sg. m.) a Tanâvanâr, a great sinner. 24, 8. 64, 13. — *peshôtanush,* s. (nom. sg. m.) 37, 4. 73, 19. [The correct form is *peshô-tanush* which is a Tatpurusha compound of *peshô*, instead of *peretô* "destroying" (the past part. being used in the sense of an active one) and *tanush* "body", the whole meaning "destroying the body" that is, suicide. It does, however, not necessarily imply the idea of suicide, but sins which are regarded as aggravating and great as the destruction of one's own life is according to the Zoroastrian religion.]

pouruyô, adj. (nom. sg. m.) first. 17, 2. 57, 5.

pourushaspô, s. (nom. sg. m.) Pourushasp, the father of Zoroaster. 15, 8. 55, 12.

pãm, adj. (acc. sg. of *pâ*) protecting. 32, 6. 71, 17.

pãsanush, s. (nom. sg. m. instead of *pãnsush*) dust. 24, 8. 64, 15.

pãstahê, s. (gen. sg. m.) of the skin. 6, 9. 48, 12.

ptaḍ, v. (3 sg. imperf. act. of *pat* "to fall") he fell. 24, 9. 64, 16.

F (f).

fedhri, s. (log. sg. instead of *pitari* of *pitar*) a father. 26, 9. 66, 18.

fraiar, s. (instead of *frâyara*) forenoon. 42, 4. 75, 13.

frauâkhsh, s. (nom. sg.) horny substance. 10, 5. 51, 3.

fraêazaitê, v. will be born. 15, 4. 55, 7. [probably miswritten for *frayazaitê* 3 sg. pres. middle of *yaz,* "he prays", see note 4 on pag. 55.]

fraêshta, past part. (instr. sg. used in the sense of an adverb) abundantly. 26, 11. 66, 20.

frakârayôish, v. (2 sg. potent. act. of the causal of *kare*) thou shalt draw. 18, 8. 58, 4.

fragatôiḍ, s. (abl. sg. of *fragati*) beginning. 42, 11. 77, 4.

frajasaiti, v. (3 sg. pres. act. of *jas* = *gachh* "to go" with *fra*) it begins. 76, 20. 77, 23.

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frazânaiti, v. (3 sg. pres. act. of *zan* "to know" with *fra*) he discerns, decides. 17, 10. 57, 14.

frazdânaom, s. (acc. sg. of *frazdânu*), name of a river in Sejestân 17, 3. 57, 6.

fradathem, s. (nom. acc. sg. n.) prosperity. 13, 3. 53, 6. — *fradathâi.* (dat. sg.) for furthering. 26, 9. 66, 8.

frabaraitê, v. (3 sg. pres. middle of *bare* "to bring" with *fra*) he brings. 76, 25.

frabda, s. a bridge of foot from heel to toe, a foot's length. 11, 4. 52, 2.

frayarê, adv. tomorrow. 26, 10. 66, 19.

fravâkhsh, s. (nom. sg.) male organ of generation. 11, 1. 51, 13.

frashnem, s. (nom. sg. n.) testicles. 10, 12. 51, 11.

frasasta, past part. of *sãs* "to praise" with *fra*, well-known. 26, 10. 67, 19.

frasyadhjaiti, s. name of a crime, the sin of driving another to desperation, or stabbing and wounding him. 35, 7. 73, 1. [It is a compound; *jaiti* means "striking, a blow"; *syadh* appears to mean "stabbing, piercing".]

frasrâvayêiti, v. (3 sg. pres act. of the causal of *sru* "to hear" with *fra*) he repeats, sings. 77, 29.

frâ, prep. (instead of *fra*). 14, 4. 54, 5.

frâtish, s. (nom. sg.) filling. 76, 20. [It is to be derived from *pere*, *pare* "to fill" with the suffix *ti*, being a contraction for *paratish.*]

frâraithya, part. fut. pass. (nom. pl. n.) they are to proceed. 13, 12. 53, 19. 54, 1. [It is to be traced to a denominative of *ratha* "carriage", meaning "to move".]

frârâdhân, s. (nom. sg.) little finger. 10, 4. 51, 2.

frim, s. (acc. sg. m. or. nom. n. of *frya* dear, beloved) a friend. 26, 9. 66, 18.

frãs, adv. over. 26, 10. 66, 18.

fshu, adv. before. 19, 4. 59, 3. [This meaning appears to rest entirely on an identification with the Persian *pêsh* "before". The word is of frequent occurrence in the Zand texts at the end of compound words, meaning "increasing"; in some words it is a contraction of *pasu* "cattle".]

fshuta, s. cheese. 26, 11, 66, 20.

fshyô, adv. after. 19, 4. 59, 3. [This meaning is unknown in the existing

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Zand texts; it may be an adjectival from of *pas* behind, meaning "one who is behind".]

fshyô, s. (nom. sg.) milk. 26, 11. 66, 20. [This form is a correction from the *pashuyô* of the MSS.; it ought to be *fshuyô* meaning "what comes from cattle, cows" i. e. milk, *fshu* being a contraction of *pasu.*]

fshtâna, s. (nom. du.) the breast. 10, 6. 51, 4.

B (b).

baê, num. (instead of *duyê*) two. 28, 1. 67, 17.

baêshaza, s. (nom. pl. n.) health. 28, 1. 67, 16. [remedy, medicine.]

baodhańhô, s. (gen. abl. sg. n.) a seeker. 28, 5. 68, 3. [part of the soul, soul, life.]

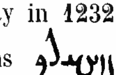
baodhajaḍ, s. name of a crime. 32, 8. 72, 2. [It stands for *baodhô-jaiti* "the slaying of life", see note 1 on pag. 72.]

baodhô, s. (nom. sg. m.) life, soul. 28, 4. 68, 3. [scent, smell, *bûi* in Persian.]

baodhô-varshtahê, s. (gen. sg. of *baodhô-varshta*) capital punishment. 3, 3, 46, 25.

baodhô-varshtahê, (gen. sg.) name of a crime of murder for which the severest kind of capital punishment is awarded. 32, 8. 72, 2. [As to the etymology of this compound, the first part *baodhô* "soul" is clear; the second *varshta* cannot be taken as past part. of *varez* "to make, do", as it would give no sense; it is to be traced to the root *vraśch* "to tear", of which it can be a past. part; compare the forms fut. *vrashṭâ*, inf. *vrashṭum*, part. fut. pass. *vrashṭavyam* of this root in Sanscrit, *Pâṇini* 8, 2, 36. The whole compound thus means: the tearing of life (out of the body) which applies to a very severe kind of capital punishment, such as disembowelment, or cutting the body in pieces. That it clearly means the heaviest kind of punishment, follows from the passages of the Zand-avastâ where it is mentioned.]

baoshem, s. (nom. sg. n.) freedom. 28, 6. 68, 4.

bakhdhra, adj. uncastrated. 28, 3. 67, 18. [The word occurs in Vend. 19, 21. The readings of the MSS. differ; Westergaard has *bikhedhrem;* my Vendidâd Sâde fol. 228, a has *bakhedhrem*; my Pahlavî-Vendidâd reads as West. does; the Vend. Sade published in Bombay in 1232 Yazdagird, has *bakhdharem.* The Pahlavî translation has  which must be read *bakhdarah,* as  is only *b*; my Pahlavî-Persian

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Vendidâd which has been copied from a Surat MS. reads it *bâkhtah* and translates it by *bî koftah* not bruised, i. e. uncastrated. The reading *bikhedhrem* appears to owe its origin to etymology; the first part *ba* having been taken as *bi* = *vi* "without". Although the meaning "uncastrated, not gelded" is on the whole undoubtedly correct, the form *bikhedhrem* is hardly the right one; I prefer *bakhdhra*, or *bakhdhar* which was simply an expression for the male, the bull.]

bakhshaḍ, v. (3 sg. imperf. of *bakhsh* "to make a present") he may grant. 13, 3. 53, 6.

bagha, s. (nom. pl. m. or n.) a lot. 28, 2. 67, 17.

bañtâo, adj. (nom. pl. f.) sick. 28, 3. 68, 2.

bañdâo, s. (nom. pl. f.) a tie. 28, 3. 68, 1.

baraitê, v. (3 du. pres. middle of *bere*, *bare* "to bring") they (two) bring. 14, 6. 54, 8.

bareta, *bereta*, past. part. of two roots 1. *bare* = Sanscrit *bhṛi* "to bring"; 2. *bare* = S. *hṛi* "to take"; e. g. *yasôbereta* "taken under prayer".

baretãm, past. part. of *bere*. 16, 8. 56, 32.; see *ava-baretãm*.

barethra, s. (nom. sg. f.) a pregnant woman. 28, 4. 68, 2. [The form is uncommon; it appears to stand for *barethri*; very probably it is only a clerical error.]

barethri, s. (nom. sg. f.) a pregnant woman. 5, 3. 47, 20.

barozhdahum, s. (nom. sg. n.) upper part of the side. 10, 9. 51, 8.

bashi, s. (nom. sg.) a cucumber. 28, 6. 68, 6.

bâzava, s. (nom. pl. of *bâzu*) arms. 10, 2. 50, 25.

bâdha, adv. always. 28, 2. 67, 17.

bâmanyâo, adj. (gen. du. of *bâmani*) wide. 18, 5. 57, 18. [See note 3 on pagg. 57. 58.]

bâmya, adj. splendid; spacious. 6, 3. 48, 6. [See note 2 on pag. 48.]

bitim, adj. (nom. sg. n., instead of *bitîm*) second. 1, 5. 45, 7.

bipithwô, adj. (nom. sg. m.) having two times, stations. 38, 6. [See note 2 on pag. 73.]

bîsh-aêtavaḍ, adv. twice as much. 41, 8, 10. 75, 6, 8.

bishish-framâtô, s. (nom. sg. m.) a well-experienced doctor. 28, 5. 68, 4. [*bishish* appears to be only the old Persian form of the Zand *baêsh-aza*, meaning "medicine"; *framâtô* is past part. (nom. sg. m.) of the root *mâ* with *fra*, and has the same meaning as *âmâta* "experienced".]

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buji, adj. liberated. 28, 6. 68, 5.

bunem, s. (nom. sg. n.) bottom. 12, 10. 53, 1.

buyâḍ, v. (3 sg. precat. act.) may he be! 28, 2. 67, 18.

berezata (vacha), adj. (instr. sg. of *berezat* "high, loud") a loud voice. 8, 10. 50, 5. [with a loud voice.]

beretâbyô, past part. (dat. pl. f. of *bereta*) to those (waters) which have been taken. 16, 12. 57, 3. — *beretâo,* nom. acc. pl. f. 30, 8. 70, 1.

băthro, adj. (nom. sg. m.) difficult. 28, 7. 68, 6.

byaṅha, s. (instr. sg.) fear. 28, 4. 68, 2.

bvaḍ, v. (3 sg. pres. subjunct. act. of *bû* "to be") it will be. 11, 11. 52, 11. [on the meaning as future, see my Essays pag. 82.]

M (m).

maitê, s. (nom. sg. instead of *maiti*) a measure. 19, 6. 59, 7.

maidhyâi, adj. (dat. sg. of *maidhya,* middle) to the middle. 77, 25. — *maidhyâḍ,* (abl. sg.) 78, 12.

mainyûcha, s. (nom. du., or acc. pl. of *mainyu* with *cha*) in connection with *spentô-mainyu,* the name of the third Gâtha, meaning "the verses beginning with *Spentô-mainyu*". 78, 9.

maêsma, s. (nom. sg. of *maêsman*) urine. 11, 1. 51, 14.

makhshi, s. (nom. sg.) a fly. 25, 7. 65, 12.

magha, s. a bachelor. 25, 4. 65, 6. [See note 2 on pag. 65.]

maghem, s. (nom. sg. n.) a stone to sit upon, when undergoing the great purification ceremony which lasts for nine nights. 25, 7. 65, 10.

maghna, adj. naked. 25, 7. 65, 10.

mazaṅhô, s. (gen. sg. of *mazaṅh* "largeness, greatness") see *virô-mazaṅhô.* 16, 3. 56, 1.

mazgemcha, s. (nom. sg. n. of *mazga* with *cha*) and the brain. 11, 6. 5, 25.

mazdayasnô, adj. s. (nom. sg. m.) worshipping Mazda, a worshipper of Ormazd. 25, 4. 65, 6.

mazdâi, s. (dat. sg.) Ahura-mazda, Ormazd, the name of God. 32, 6. 71, 17. — *mazdâo,* s. (nom. sg.) 13, 3. 16, 11. 38, 6. 53, 6. 57, 2.

mañtâ, s. receiving. 17, 2. 57, 5. [a noun, denoting the doer, to be derived from *man* "to think", meaning "the thinker"; see note 2 on pag. 57.]

maḍ, prep. with. 25, 1. 65, 2.

madhu, s. (nom. sg. n.) wine. 25, 6. 65, 8.

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madhmyêhê, adj. s. (gen. sg. of *madhmya* "middle") middle, the middle. 12, 8. 52, 23.

manôthri, s. (nom. sg. f.) neck. 10, 2. 50, 25.

mayaḍ, s. destruction. 19, 6. 59, 7. [As to its form, it is the pres. part. n. of *mî* "to destroy" which has the same meaning in Sanscrit.]

mayâo, s. cohabitation. 25, 3. 65, 5. [This meaning appears to rest principally on the word *stryômayâo* Afrig. 1, 4. which is interpreted by the Desturs as "cohabiting with women". There is some ground for this meaning, as the modern Persian *mâyeh* "origin" is either identical, or closely related to it. See more about it in my Gâthas I. pag. 206.]

marata, s. Gayomard. 15, 1. 55, 3. [See *gayêhê marata* pag. 91.]

mashyô, s. (nom. sg. m.) man, mankind. 9, 5. 25, 4. 50, 12. 65, 7.

mas, adv. (instead of *maz* "greatly") much. 25, 2. 65, 5.

masô, s. the latter part of the compound *mushta-masô*. 10, 4. 51, 1.

masâo, s. (nom. pl. f.) greatness, value. 39, 7. 74, 3. [It forms part of the compound *sraoni-masâo* having the value, or greatness of a sraoni; see note 1 on pag. 74, and *sraoni*.]

mastraghnaya, or *mastrahnya*, s. (instr. sg. f. of *mastraghna*, or *mastraghni* skull) on the skull. 7, 2. 3. 4. 48, 17, 20. — *mastraghnãm*, (acc. sg.) 7, 6. 48, 25. the skull. [The meaning is undoubtedly correct; but it is difficult to reconcile it with the obvious etymology of the word which is composed of *mastra*, and *ghna* "beating, striking"; *mastra* is identical with the Sanscrit *masta*, *mastaka*; it thus means "striking the head"; how can this term be applied to the head? One may think of the brain; but the expression would not be very appropriate, as the brain does not strike the skull, and moreover there is another term used for it in Zand, viz. *mazga*, Persian *mazg*. It very likely refers to the bones of the neck which are in contact with the skull; see *mastravanãm*.]

mastravanãm, s. (gen. pl. of *mastravan*) the skull. 7, 6. 48, 24. [It is evidently only miswritten or mispronounced for *mastraghanãm*, gen. pl. of *mastraghan*, *mastraghna*, which appears to signify not simply the skull, but its bones and those closely connected with it. The same word is *mastarēghanascha* Yt. 10, 72. where *mastraghanascha* should be read.]

masyañhô, adj. (nom. pl. m. of the comparative *masyô* = *mazyô* of *maz* "great") greater. 6, 12. 48, 16.

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mâ, adv. (prohibitive particle) not. 19, 6. 59, 8.

mâaḍ, adv. together with; not. 3, 2. 46, 22. [When it means "together", it is only a lengthy pronunciation of *maḍ* "with"; when it is a negative, it is a contraction of *mâ* "not", and *âḍ* "thus, so".]

mâi, s. measure. 19, 8. 59, 10. [perhaps for *mâya.*]

mâiaṅuhê, s. measure. 19, 8. 59, 11. [It is either the dat. sg. of a noun *mâyaṅh*, or 2 sg. imperat. middle of *mâ* "to measure" instead of *mâyaṅuha.* The first explanation is probably the correct one; it thus means "for measuring".]

mâta, s. (nom. sg.) a mother; measure. 5, 5. 19, 9. 47, 22. 59, 12.

mithôsâst, s. (nom. sg., instead of *mithô-sâsti*) name of a crime, false teaching, giving wrong instruction. 35, 1. 72, 17. [*mithô* adv. falsely, wrongly, *sâsti,* s. of *sâs* "to teach", doctrine.]

mithwa, adj. mingled. 25, 1. 65. 2 [s. joining, a pair.]

mimarô, s. (nom. sg. m.) a reciter. 25, 3. 65, 5. [It is an intensive formation of the root *mar* "to repeat, count", meaning one who constantly repeats, recites prayers.]

muthrem, s. (nom. sg. n., instead of *mûthrem*) urine. 25, 6. 65, 9.

murâ, s. (nom. sg. f.) the belly. 25, 5. 65, 8. [See note 3 on pag. 67. The meaning is very doubtful.]

mushta-masô, adj. (nom. sg.) handful. 10, 3. 51, 1. [*mushta* = *mushṭi* the fist.]

mustemeshô, s. (nom. sg.) myrtle. 25, 2. 65, 4.

mezhdem, s. (nom. sg. n., instead of *mîzhdem*) reward. 25, 5. 65, 9.

merekhsh, s. destruction. 58, 8. 65, 12. [In the shape mentioned it is only the root, meaning "to destroy"; the substantive which the compiler had in view, may have been *merekhsha.*]

merezânâi, s. the belly. 25, 5. 65, 8. [The meaning is not distinctly stated; see note 3 on pag. 65; it is clearly traceable to the root *merez* "to wipe off, take off". It appears to be the name of some object, perhaps that of a broom.]

merezu, s. (nom. sg.) a boundary. 25, 1. 65, 2.

mê, pers. pr. (gen. dat sg.) of me, to me. 14, 4. 54, 5.

moshu, adv. quickly, at once. 25, 1. 65, 3.

mâo, s. (nom. sg.) the moon; measure, appropriate. 19, 7. 59, 8. [The author takes the suffix *mâo*, nom. sg. m. of *man, mant* in the meaning of "appropriate" which is, however, erroneous. In this sense it means only "endowed with".]

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mãm, pers. pr. (acc. of *azem*, I) I, me 19, 6. 25, 3. 59, 7. 65, 5.

myaêshi, s. making water. 25, 6. 65, 9. [This meaning is either wrong, or the word is miswritten, or mispronounced. If it means "making water", it can be only traced to *miz* = *mih* in Sanscrit "to make water"; then we ought to expect *maêza* or *maêzi*. I am inclined to take it as a verb 2 sg. pres. potent middle of a root *mi*, standing for *mayaêsha*.]

mraoḍ, v. (3 sg. imperf. act. of *mru* "to speak") he said. 9, 7. 50, 14.

mravaḍ, v. (3 sg. subjunct. act.) he may say. 9, 7. 50, 15.

mru, v. (2 sg. imperat. act.) speak! 9, 8. 50, 16.

mruta, adj. injured. 25, 5. 65, 7. [I cannot trace it to any root which can convey such a sense. It is miswritten or mispronounced. The Pahlavî has *mûda;* the original Zand may have been *mûta*, of the root *mû* "to fasten" in Sanscrit which is preserved in *amuyamna* "inviolable".]

Y (y).

yaêtatare, v. (3 du. perf. act. of *yat*) it is procurable. 16, 10. 56, 11. [See note 3 on pag. 56.]

yaêtush, v. has come. 16, 6. 56, 5. [See on the form and meaning note 1 on pag. 56; "aspiring after".]

yaêtushâḍa, adj. one who is capable of speaking and hearing 40, 9. 74, 12. [It appears to be an abl. of *yaêtush*, standing for *yaêtushâḍ*.]

yaêshenta, pres. part. of *yaêsh* "to seeth" (nom. pl. n.) seething. 16, 4. 56, 4.

yaoshchini, adj. fortunate. 16, 7. 56, 7. [The form is somewhat doubtful; instead of *yaoshchini*, *yaoshchina* is to be read, as *china* is now and then used as an enclitic, just as the Sanscrit *chana*, generalising the meaning; *yaosh* = *yos* "fortune, prosperity" of the Vêdas is known form the Gâthas Yas. 44, 9. (see my article in Zeitschrift der Deutschen Morgenlændischen Gesellschaft vol. VIII, pagg. 740—43), and forms part of the well-known verb *yaozh-dâ* which is generally interpreted as "to purify", a meaning which appears to be only a derived one. *yaoshchina* may be, however, incorrect, and the correct reading may be *yazaoschina* (gen. sg. of *yazu* "sublime, high" see my Gâthas I, pagg. 137. 138.), as we find Yt. 24, 48. West. *yazaoischina* (my MS. of the Vîstâsp Nosk has *yazaôischina*). I prefer *yazaoschina*, as the sense "all that is high, sublime" agrees better

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with the adjective *sûrahê* "heroic, victorious", than with *yaosh* "fortune, prosperity".]

yakhshtischa, s. (nom. sg. with *cha*) and a twig. 16, 8. 56, 8.

yazaêsha, adv. if. 16, 12. 57, 2. [This is a mistake; it is a verb 2 sg. potent. middle of *yaz*, "thou shalt worship"; see note 1 on pag. 57.]

yazâi, v. (1 sg. subjunct. middle of *yaz* "to worship") I pray. 17, 3. 57, 6.

yazush, adj. (nom. sg. m.) sublime. 16, 11. 57, 1.

yatha, adv. as; so much; as much; just as. 9, 6. 12, 7, 8, 9. 41, 6. 50, 12. 52, 21, 22. 53, 1. 75, 4. 76, 29.

yathacha, adv. and thus. 13, 5. 53, 8.

yathâ, adv. (Gâtha form) thus. 12, 5. 52, 20.

yathra, adv. where. 13, 3. 53, 6.

yathrâ, adv. where. 12, 11. 13, 2. 53, 3. 5.

yaḍ, relat. pr. which. 11, 12. 52, 12. 76, 29.

yayata, v. (3 sg. potent. act. of *yat*) it may pass. 16, 8. 16, 10. [3 sg. perf. of *yat* to move, make exertions.]

yava, s. reckoning of a period. 15, 2. 55, 5. [It is either instr. sg., or nom. pl.; the latter suits best the sene of the passage where it occurs, *yava aêtê aṅhem zarathustra* "these were the periods, o Zoroaster". In the passages of the existing Zand texts is is better taken as an instr. sg. in the sense of an adverb "ever".]

yavaêcha, s. (dat. sg. of *yava* "duration") for ever. 17, 6, 57, 9.

yavaêtâtaêcha, adv. and for ever. 17, 6. 57, 9. [The Pahlavî translator takes it as consisting of two words *yavaê*, "always, ever", and *tâtaê* "going on". Grammatically it is the dat. of an abstract noun *yavàêtât* "eternity, duration", meaning "for ever, for all time".]

yavata, adj. (instr. sg. of *yavant* "how long", and *yavan* = *yuvan* "young") for how long a time; young. 41, 12. 15, 1. 55, 3.

yavaḍ, adv. as much. 14, 8. 41, 8, 11. 54, 10. 75, 6, 8.

yavahê, s. (gen. sg. of *yava* grain) of grain. 17, 3. 57, 5.

yavâkem, pers. pr. (gen. du. of *tûm* thou) of you two. 3, 9. 46, 33.

yavê, s. (instead of *yavâi*) for all time, eternity. 11, 12. 52, 12.

yashtâ, s. receiving. 17, 1. 57, 4. [It is a contraction of *yas* relat. pr., and *tâ* dem. pr.; see note 2 on pag. 57, and also my Gâthas I, pag. 132.]

yasô, which has come. 16, 12. 57, 3. [The Pahlavî translator derives it from a root *yas* to which he attributes the meaning "to come" which

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has no foundation whatsoever. It is a noun, occurring in the compound *yasô-bereta* which is applied to the *zaothra* i. e. holy-water, and means "taken (not "brought") under prayer, with prayer", *yasô* standing in this compound for the instr.]

yasnemcha, s. (acc. sg. with *cha* of *yasna*) praise. 17, 4. 57, 7.

yâ, rel. pr. (nom. sg. f. du. m.) who, which. 14, 5, 6. 54, 7.

yâkare, s. (nom. sg. n.) the liver. 10, 10. 51, 9.

yâtukhta, s. name of a crime, threatening to kill another by sorcery. 34, 3. 72, 10. [a spell, spoken by a sorcerer; *yâtu* "a sorcerer, and *ukhta* "spoken".]

yâtumeñta, s. a sorcerer. 30, 9. 70, 3. [adj. nom. pl. n., endowed with sorcery, witchcraft.]

yâtem, s. (nom. sg. n.) a share, fortune; sorcery. 15, 11. 55, 15, 16. [In the sense of "sorcery" it stands very likely for *yâtum* which has that meaning.]

yâthwãm, s. (gen. pl. of *yâtu* a sorcerer) of sorcerers. 15, 12. 55, 17.

yâmẽñg, adj. all, the whole. 14, 10. 54, 11. [This is a mistake. The reading is very doubtful. Westergaard reads *yâ mẽñg* Yas. 48, 2. whence the quotation is taken. If the reading *yâmẽñg* be correct, it would be the accus. pl. of *yâma*; if *yâ mẽñg* be right, the first is the instr. sg. of the relat. pronoun, and *mẽñg* a corruption of *manañh* "mind"; see my Gâthas II, pag. 163.]

yâre, s. (nom. sg. m.) a year. 16, 3. 56, 1. [The traditional explanation of this word by "year" which has been followed by all European interpreters is hardly correct. If we closely examine such passages as Yas. 1, 9. Visp. 1, 2., where the invocation of the *yâirya ratavô* i. e. the masters of a *yâre*, is followed by an enumeration of the six Gahânbârs or seasons, we have all reason to conclude that it means a season, a period of about two months, and not a year; *yâre-drâjô* during a season.]

yâskerestemem, adj. (nom. sg. n. of *yâskerestema*, superlative of *yâskeret* "active, energetic") most efficacious. 16, 1. 55, 18.

yijaiastish, s. (nom. sg.) name of a measure. 41, 8. 75, 6.

yukhta, past. part. of *yuj* "to join" (nom. pl.) joined; strong. 15, 8, 9. 55, 12, 13.

yujiti, v. (instead of *yujêiñti* 3 pl. pres. act. of *yuj*) they are industrious. 15, 8. 55, 12.

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yûzhem, pers. pr. you. 15, 7. 55, 11.

yûshmâkem, pers. pr. (gen. pl.) of you. 3, 9. 15, 7. 46, 33. 55, 11.

yē, relat. pr. (nom. sg. m. Gâtha form) who, which. 13, 6, 7. 53, 10, 13.

yêzi, conj. if. 77, 28.

yêdhi, conj. (the same as *yêzi*) if. 16, 10. 56, 11.

yêhyâ, relat. pr. (gen. sg. m., Gâtha form) that. 14, 7. 54, 9. [whose.]

yoishtô, adv. the less. 15, 4. 55, 7. [The meaning is very doubtful; but it is difficult to find out a better one. As *hvoishtô* is its correlate, both may mean "the less, the more"; but it cannot be proved. I take it as a contraction of *yô ishtô* "who is wishing, or wished for".]

yokhshtayô, s. (nom. pl. *yokhshti* means, power). 16, 7. 56, 32. [Te word is not translated in the Pahlavî.]

yoghedha, s. (instr. sg.) by joining. 15, 4. 55, 7.

yozhdanahê, s. (gen. sg.) for shaving. 16, 9. 56, 11. [*yozhdana* "cleaning"; *yozhdanahê dâra* a razor.]

yô, relat. pr. (nom. sg. m.) who, which, what. 7, 1, 3, 6. 13, 8. 14, 3. 15, 7. 17, 10. 48, 17, 19, 25. 53, 11, 15. 54, 4, 5. 55, 11. 57, 13. 76, 25.

yôi, relat. pr. (nom. pl. m.) who, which. 15, 8. 55, 12.

yâo, relat. pr. (nom. pl. f.) 78, 12.

R (r).

raêrê, adj. generous. 28, 8. 68, 9.

raêva, adj. (nom. sg.) splendid. 28, 8. 68, 8.

raochaṅhem, s. light. 28, 10. 68, 11. [adj. acc. sg. m. of *raochaṅha*, *raochâo* "having light, shining"; the compiler confounded it with the substantive *raochaṅh* "light, splendour".]

raochaṅhãm-fragatôiḍ, the fourth quarter of the night, when light and dawn commence. 42, 11. 77, 4. [literally, "from the beginning of the lights"; *raochaṅhãm* gen. pl. of *raochaṅh* light.]

raodhaḍ, v. (3 sg. imperf. act. of *rudh* to grow) he grew up. 28, 8. 68, 10.

razô, adj. (nom. sg. m.) decorated. 28, 9. 68, 9. [It stands perhaps for *râza*, at the end of compound words, meaning, "arranging, adjusting".]

ratufrish, s. (nom. sg. m. instead of *ratufritish*, as the word is written in the Zand-avasta) satisfaction of the heads of creation by invoking them. 77, 22. [This is a very remarkable word, as it furnishes among many others a very decisive proof of the close connection which the

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ceremonies and prayer formulas of the Zoroastrian creed have with those of the Brahmans as shown in the Vedas. For *ratu* is, as to its origin, identical with the Sanscrit *ṛitu* "a season", but is used in a far more comprehensive sense, signifying not only the six Gahânbârs which correspond to the six seasons of the Hindus, but the parts of the day also, as well as any other regular period, and even any being of the visible and invisible world, under whose rule a certain class of creatures of a cognate nature are supposed to stand, in which sense it is best translated by "head, chief", the seasons under whose influence all beings are, being taken as the principal heads of creation. *friti* is completely identical with the Sanscrit *prîti*. Now at all the so-called *Ishṭis* (i. e. the minor sacrifices, exclusive of the Soma sacrifices of which they form only part) the *Yajamâna* i. e. the man in whose favour the sacrifice is brought has to repeat, after the performance of each of the five *Prayâjas* (see my *Aitareya Brâhmaṇam* II, pag. 18, note 12.), a *mantra* in which the words *ṛitu* and *prîṇâti*, *prîtaḥ* etc. occur. The first is as follows: *vasantam ṛitûnâm prîṇâmi, sa mâ prîtaḥ prîṇâtu* i. e. among the seasons I please the spring; may he, pleased, please me (also)! The same formula is applied only with the change of the name to the other seasons, *śiśira* and *hemanta* being taken as one; see the *Saṁhitâ of the Black-Yajurveda* 1, 6, 2, 3. (I, pag. 859 ed. Cowell). The *ṛitus* are regarded as the deities which occupy the objects of the Prayâjas.]

ratubya, s. (dat. du. of *ratu*) for both chiefs. 13, 12. 53, 19.

rathwya, adj. (nom. pl. n.) seasonable, in proper manner. 13, 12. 53, 19.
— *rathwyâo*, (nom. pl. f.) 9, 2. 50, 9.

rafnē, s. (nom. sg. n.) pleasure. 28, 8. 68, 8.

râjîm, s. (acc. sg.) a wound. 28, 9. 68, 10.

râzãm, adj. (acc. sg. f.) of *râza*, arranging. 18, 6. 58, 1.

râna, s. thigh. 11, 3. 51, 15.

râshtem, past. part. of *râz* (nom. sg. n.) just. 28, 9. 68, 10.

V (v).

va, num. (nom. acc. du. m.) two. 2, 6. 46, 12.

vaiĉ, (nom. acc. du. f.) two. 2, 6. 46, 12.

vaikayô, s. (nom. sg. m.) a witness. 22, 5. 62, 12.

vaitê, adj. hidden. 23, 7. 63, 15. [I doubt very much the existeuce of

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such a word; it appears to be the dat. of the suffix *vat*, *vant*, to which some interpreters might have attributed the sense indicated.]

vaidhim, s. (nom .sg. n.) knowledge. 23, 1. 63, 6.

vairyān, adj. (acc. pl. m.) the Ahuna vairya prayers (see *ahunāscha*), 77, 29.

vaibya, (dat. instr. du.) to two, both. 2, 6. 46, 13.

vaĉijô, adj. (nom. sg.) pure. 23, 6. 63, 14.

vaêdhayama, (1 pl. imperat. act. of the causative of *vid* "to know") let us invite. 22, 11. 63, 2.

vaêdhâ, v. (3 sg. perf. of *vid*) he knows. 12, 5. 52, 20.

vaênaḍ, v. (3 sg. imperf. conjunct. of *vaên* "to see") he should see. 22, 12. 63, 3.

vaêm, pers. pr. (nom. pl. of *azem* I) we. 22, 11. 63, 2.

vaohkhtê, v. (instead of *aokhtê* 3 sg. pers. middle of the root *vach* "to speak") he speaks. 22, 3. 62, 8.

vaākrem, adj. (nom. sg. n.) very brave, or round. 22, 6. 62, 14.

vakāuvarôish, s. (gen. sg. of *vakāuvari* which stands probably for *vākravari* "a crooked stream, canal") a meandering stream. 22, 9. 62, 19.

vakhshaṅha, s. (instr. sg. of *vakhshaṅh*, nom. *vakhshô*) through salutary speech. 8, 12. 50, 7.

vakhshâḍ, abl. sg. see *hû-vakhshâḍ*, 76, 23, 27.

vaghdhanem, s. (nom. sg. n.) the head. 7, 4. 10, 1. 12, 8. 48, 22, 23. 50, 23. 52, 23.

vaṅri, s. (nom. sg.) spring. 23, 7. 63, 15.

vaṅhânô, adj. (nom. plur. m. of *vaṅhan* "being good") good men 23, 7. 63, 14.

vaṅhuînâm, (gen. pl. f. of *vohu* "good") good. 76, 20.

vaṅhô, (nom. sg. n. of the comparative of *vohu*) better. 76, 28.

vaṅhām, (acc. sg. f. of *vaṅhâ*) spinal marrow. 10, 8. 51, 7.

vaṇhâo, adj. (nom. sg. m. of the comparative of *vohu* good) better, a better man. 9, 5. 50, 12.

vacha, s. (instr. sg., or nom. pl. n.) utterance, a word. 8, 5, 11, 12. 22, 7. 49, 17. 50, 5, 7. 62, 16.

vacha, num. (instead of *dva*) and two, either. 2, 10. 17, 5. 46, 19. 57, 18.

vachastishtem, s. (acc. sg. n. instead of *vachastashtem*) according to the sentences, verse lines. 78, 9.

vachahim, 43, 4. 78, 4.; see *thrivachahim*.

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vachâo, s. (nom. pl.) words. 8, 9, 10. 9, 6, 9. 50, 4, 5, 13, 17.
vadhairayosh, s. (gen. sg.) a brook. 22, 9. 62, 18. [The meaning is very doubtful; see note 5 on pag. 62.]
vadhagha, s. (nom. sg.) a tyrant, an appellation of Zohâk. 22, 12. 63, 3. [Vend. 19, 6. *vadhaghanô danhupaitish.*]
vana, s. (nom. sg. f.) tree, forest. 22, 4. 62, 9.
vanaitê, v. (3 sg. pres. subjunct. middle) he will lessen. 22, 4. 62, 9. [3 pres. indic. he lessens, destroys.]
vanaêmâ, v. (3 pl. potent. act. of *van* "to slay, destroy") we may slay. 14, 7. 54, 9.
vanatãm, s. a diminisher. 12, 4. 62, 10. [pres. part. (gen. pl.) of *van* "to destroy", meaning "of those who are destroying, of the destroyers".]
vanare, adj. or s. (nom. sg. n.) well-informed; a particular animal dragging dead bodies. 22, 6. 62, 13. [See note 3 on pag. 62.]
vanta, adj. (nom. sg. f.) virtuous, if said of a woman. 4, 10. 47, 15. — *vantañam*, (gen. pl.) virtuous women. 4, 10. 47, 16. — *vantâhva*, (loc. pl.) virtuous women. 4, 10. 47, 16.
vafra, s. (instr. sg.) snow. 22, 3. 62, 8.
vayô, num. (loc. du. of *dva*) in both, in two. 2, 8. 46, 15.
vayô, s. (nom. sg. m.) dispute, case. 43, 10. 79, 4. [See note 1 on pag. 79.]
vayâo, num. (gen. du. of *va*, *dva* "two") of both. 2, 9. 46, 16.
vayâoschid, num. (gen. du. of *va*, *dva* with *chid*) of all two. 2, 9. 10, 46. 17, 18.
varanava, s. a fall. 22, 12. 63, 4.
varascha, s. (nom. acc. n. with *cha*) and a board. 13, 11. 53, 18. [See note 2 pagg. 53. 54.]
vareina, s. a small bag, in which medicines are put. 23, 1. 63, 4. [See note 1 on pag. 63.]
varekahê, s. (gen. sg. m.) of a leaf. 22, 6. 62, 13.
varechâo, s. (nom. sg. m.) discerning, a discriminator. 22, 7. 62, 15.
varetata, s. surrounding. 23, 5. 63, 12. [3 sg. imperf. middle of *varet* = Sanscrit *vṛit* "to turn", he turned.]
varethra, adj. (instr. sg., or nom. pl. n., instead of *verethra*) victorious. 22, 7. 62, 16. [s. victory; see my Gâthas II, pagg. 105. 106.]
varedha, s. fatness. 11, 7. 52, 6.
varedhaya, s. growth. 22, 10. 62, 19. [2 sg. imperat. of the causal of *varedh* "to grow", meaning "make grow".]

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varemanô, s. rule. 12, 2. 52, 15. [pres. part. middle (nom. sg. m.) of *vare* "to choose", meaning "being chosen". It refers to the horse which is to be presented to a governor, or king.]

varcshtahê, 3, 4. 46, 25.; see *varshtahê*.

vareshyo, s. heroism. 22, 10. 63, 2. [As to the form, it appears to be a part. fut. pass. (nom. sg. m.) of *varez* "to work" meaning "one who has to work".]

varô, s. (nom. sg.) the bosom. 10, 5. 51, 3.

varô, s. (nom. sg.) an excavation. 22, 10. 63, 1.

varto, past part. or adj. (nom. sg.) beautiful. 23, 5. 63, 12. [The MSS. have *varto* which is miswritten for *vartô*.]

varshtahê, past part. of *varch* = *vrasch* "to tear" (gen. sg.) 32, 8. 72, 2.; see *baodhô-varshtahê*.

varsa, s. (instr. sg., nom. pl.) hair of the head. 6, 7. 58, 10.

vavakhdha, v. (3 sg. reduplicated aorist, middle of *vach* "to speak") said. 23, 6. 63, 14.

vavachata, v. he makes. 52, 2. 65, 4. [3 sg. subjunct. aor. of *vach* "to speak".]

vavâstrinâm, s. (gen. pl. of *vavâstri*) an agriculturist. 40, 5. 74, 9.

vasô-khshathrăm, s. (acc. sg. f.) attainment of one's desires. 11, 8. 52, 7. [*vasô*, *vasañh* desire, wish.]

vastarcm, s. (nom. acc. sg. n. instead of *vastrem*) cloth, dress. 76, 30. — *vastra*, s. (nom. pl. n.) clothes. 22, 1. 62, 6. — *vastrâḍ*, abl. sg. a dress. 18, 5. 57, 18. — *vastrahê*, gen. sg. 6, 9. 48, 13.

vasmi, s. desire. 22, 1. 62, 6. [1 sg. pres. act. of *vâs* "to wish", I wish.]

vahishtahê. gen. sg. 14, 1. 54, 1. — *vahishtem*, adj. (nom. acc. sg. n. of *vahishta*, superlative of *vohu* good) best. 23, 2. 63, 7. 78, 9.

vahmâi, s. (dat. sg.) prayer. 22, 1. 62, 6. [Literally *goodness*, being of the same root as *vohu* "good" instead of *vahu*, Sanscrit *vasu*.] — *vahmemcha*, s. (acc. sg. m. with *cha*) and prayer. 17, 5. 57, 7.

vâ, conj. either, or. 12, 5. 61, 6. 52, 20. 47, 4.

vâiti, s. name of a crime, persuing another with malicious intent. 34, 6. 72, 14.

vâkhsh, s. (nom. sg. f.) voice. 8, 5. 8, 11. 49, 17. 50, 2, 6.

vâkhsh-beretibyô, s. bringing, or taking speech. 9, 1. 50, 8. [dat. pl. of *bereti* "bringing", or "taking", derived from *barc*, *berc* by means of the sffix *ti*. It is a Tatpurusha compound, meaning "the taking of

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speech (the *vâch* of the Vedas, *bâj* in Pârsi) at the beginning of ceremonies. In Gujaratî it is called *bâj levâvî* "the taking of bâj" which is done by the repetition of an introductory formula, after which nothing alien to the prayer which is repeated, or the rite which is performed, is allowed to be spoken, or done, before the prayer or ceremony is over, after which the *bâj* is set free, which is called *bâj chhoḍâvî*, the liberating, dismission of the *bâj*. Compare the sacrificial custom of the Brahmans in this respect, Aitareya Brâhmanam 2, 21.; pag. 119 of my translation.]

vâchem, s. (acc. sg. f. of *vâch* voice, speech; sin. 22, 8. 62, 6.

vâtem, s. (nom. sg. n.) air. 22, 8. 62, 7.

vâraiti, v. (3 sg. pres. act. of *vâr*) it should rain. 22, 10. 63, 1. [It is a deminutive of *vâra* rain; on the different meanings of this word see my Gâthas I, pagg. 190—92.]

vârethraghnibyô, adj. (dat. pl. f. of *varethraghni*) victorious. 9, 1. 50, 8.

vâstrayañhva, s. agriculture. 24, 1. 63, 6. [It looks like a loc. pl. of *vâstrya*, an agriculturist.]

viusaiti, s. rising. 22, 5. 62, 11. [loc. sg. of the pres. part. *us* "to shine", + *vi*, meaning "in rising", "when it rises".]

vicha, adv. without. 23, 6. 63, 13.

vichidârô, s. (nom. sg. m.) a reciter of Gâthâs. 23, 5. 63, 13. [Either the form, or the meaning which is given here, is incorrect. If the form be correct, the word cannot mean "reciter", as the only root to which it could be traced, would be *vach* "to speak", and not *vich*. The original form appears to be *vachitârô* nom. pl. of *vachitar* "a speaker, reciter".]

vizuta, s. trade. 40, 4. 78, 8.

viñdaḍ, v. (3 sg. imperf. act. of *viñd* "to obtain") may he obtain. 22, 2. 62, 7. [he obtained.]

vitasti, s. (nom. sg.) a span. 22, 2. 41, 1. 62, 8. 74, 17.

vidush, part. perf. act. of *vid* "to know" (nom. sg.) knowing. 22, 2. 62, 7.

vidhava, s. (nom. sg. f.) a widow. 5, 3. 47, 20.

vidhu, s. (nom. sg.) a widom. 5, 3. 47, 20.

virô, s. (nom. sg. m.) in the compound *viro-mazaṇhô*. 16, 3. 56, 1. (instead of *vîrô-mazañhô* gen. sg. of *mazaṇh* greatness) of the value of a male, slave or bride; it is the name of one of the *mithras*, i. e. promises, contracts; see Vend. 4, 4.

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vivishdâtô, past part. (nom. sg. m.) competent, having knowledge. 17, 9. 57, 12.

vishâpahê, adj. (gen. sg.) water-poisoning. 76, 29. [literally "having poison water".]

visê, v. (3 pl. potent. of *vis* "to accept") they may accept. 21, 11. 62, 6. [1 sg. pres. middle, I obey, accept.]

visô, s. (gen. sg. of *vis*, or nom. pl.) an abode. 21, 11. 62, 5.

vistê, adj ugly. 21, 11. 62, 5.

vispacha, adj. (nom. pl. n. with *cha* instead of *vîspacha*) and all. 13, 12. 53. 19. — *vispâi*, (dat. sg.) for all. 11, 13. 52, 12. — *vispô*. (nom. sg. m.) all. 11, 11. 52, 11.

vî, pers. pr., or adv. you; privation; against, without. 4, 2. 47, 3.

vîkaiêhê, s. (gen. sg. of *vîkaya* = *vaikaya*) of a witness. 43, 7. 48, 7.

vîchithremchiḍ, adj. (nom. sg.) knowing without being known. 38, 10. [This meaning which is given by the compiler appears to rest on etymology; *vî* was taken in the sense of "without"; *chithrem* in that of "public, known", and *chiḍ* in that of "knowing". I prefer to take *vîchithrem* as "decision", derived from *cith* with *vî*, and *chiḍ* as the well-known enclitic. The word appears to mean "any decision".]

vîspa, adj. (nom. pl. n.) all. 21, 11. 62, 5.

vîspê-naêmãm, adj. (acc. sg. f.) in all directions. 9, 13. 50, 21.

verezyaḍ, pres. part. act. of *verez* "to work" (nom. sg. n.) taking, labouring. 23, 4. 63, 10.

verezyêiti, v. (3 sg. pres. act. of *verez*) he performs. 76, 28.

veretka, s. (gen. du.) kidney. 10, 12. 51, 11.

vereda, s. (instr. sg. of *vered*) through an army. 14, 7. 54, 9.

veredvô, adj. (nom. sg. m.) smooth. 22, 4. 23, 4. 62, 10. 63, 11.

verenavaḍ, adj. getting, following, believing. 23, 3. 63, 8.

verenyatê, s. premature childbirth. 23, 4. 63, 11. [It appears to be a denominative of *verena* "pregnancy," meaning "she is with child".]

vehrkahê, s. (gen. sg. of *vehrka* wolf) of a wolf. 22, 5. 62. 12.

vē, pers. pr. (acc. dat. gen. pl., Gâtha form, of *tûm* "thou") you. 4, 1. 47, 1. [you, to you, of you.]

voiô, s. (nom. sg.) name of an offence, doing injury by terrifying one. 39, 2. 73, 24.

voithwa, s. plastering. 23, 3. 63, 9.

vostrem, acquiring. 23, 3. 63, 10.

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vohuni, s. (nom. sg. f.) blood. 11, 5. 52, 4.

vô, pers. pr. (acc. dat. gen. of *tûm* "thou") you. 3, 10. 13, 3. 22, 3. 47, 1. 53, 6. 62, 9. [you, to you, of you.]

vôhugaonem, s. (nom. sg. n.) black hair. 6, 8. 48, 12.

vôhû, adj. (nom. sg. n.) good. 23, 2. 63, 7.

văthwa, s. a herd. 23, 2. 63, 7.

vyâkhanăm, adj. (gen. pl.) belonging to an assembly. 18, 6. 58, 1. [of assemblies; see note 1 on pag. 58.]

vyâkhtihava, s. an adorned woman. 5, 4. 47, 21. [loc. pl. of *vyâkhti*.]

SH (sh).

shaitô, s. (nom. sg. m.) marriage. 18, 12. 58, 10.

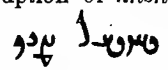
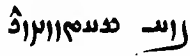
shaêtô, s. (nom. sg. m.) wealth. 18, 12. 58, 9.

shaoshaiti, v. (3 sg. pres. act.) it goes. 19, 4. 59, 3.

shâma, s. (nom. pl.) excrements. 11, 2. 51, 15.

shiêiti, s. residence. 18, 13. 58, 10. [As to its form, it looks like a verb, 3 sg. pres.]

shuăs, s. name of a sin, pride. 36, 4. 73, 7.

shutasmê, s. (loc. sg.) land ready for sowing. 19, 2. 58, 13. [This word is apparently a corruption of *khshûistê zemê* Vend. 2, 31. which is rendered in Pahlavî  *shosâr damîk*; in my Pahlavi-Persian Vendidâd it is explained by *âb zamîn* "water of the earth", which can in our passage only be understood as "irrigation". The meaning is in the main correct, as the sentence *khshûistê zemê vîshâvayêiñtê* can only be translated "they make (the earth) go asunder (by treading, and other operations) in a field which has been irrigated". The Pahlavî translation takes *khshûistê* and *zemê* as two accusatives depending on the verb *vîshâvayêiñti*, which is rendered by  *benâ sâtûnînand* "they make go" (*benâ* is explained in the Persian translation by *be*, not by *bî*). The sense according to the Pahlavî translation is: "they make the water flow through the field i. e. they irrigate it". The translator identified *khshûistê* with *khshudra* "semen virile" which is rendered by *shosâr*, and attributed to it the meaning of "water". This is a mistake; but both words are of the same root *khshud*, or *khshvid* "to move, flow".]

shudhem, s. (acc. sg. m.) hunger. 19, 2. 59, 1.

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shustem, past. part. (nom. acc. sg. n.) melted· 19, 2. 58, 13. [The root is *shud, khshud*, Skr. *kshud* which has the meanings "to bruise", and "to move, flow".]

shenem, s. (nom. sg. n.) sword; pot. 19, 3. 59, 1.

shoithrô, s. (nom. sg. m.) a country. 18, 10. 58, 7.

shtachaḍ, pres. part. act. in the compound *gâthwô-shtachaḍ*, repeating. 31, 4. 70, 13. [See *gâthwô-shtachaḍ*.]

shkyaothananãm, s. (gen. pl. of *shkyaothanâ* "works") of works. 77, 30. — *shkyaothanem*, (nom sg. n.) work. 76, 28.

shyâtô, s. (nom. sg. m.) ease. 18, 12. 58, 10.

S (s).

saitê, v. (3 sg. potent. act.) he should wish, may wish, desire 25, 9. 66, 2. [3 sg. pres. middle of *sî* "to lie down.".]

saidhê, s. contentment. 25, 9. 66, 2.

saê, s. (nom. sg.) an orphan. 5, 7. 47, 24.

sakhti, s. (nom. sg.) decaying. 26, 3. 66, 7.

sañhaḍ, v. (3 sg. imperf. act. of *sañh* to say, speak) he said. 26, 7. 66, 15.

sàñhem, s. (acc. sg.) a word 8, 6, 8. 26, 7. 49, 18. 50, 3. 66, 14. — *sañhô*, (nom. sg. m.) word. 8, 9. 50, 3.

sachaiti, with *pairi*, v. (3 sg. pres. act.) it lasts. 76, 23. 77, 26.

sadayaḍ, v. (3 sg. imperf. act. of *sad*) he wishes. 26, 5. 66, 11. [he made to happen, to cause; see my Gâthas II, pag. 209.]

saredha, s. a year. 17, 3. 57, 6.

sastish, in the compound *dush-sastish*, s. (nom. sg.) teaching. 27, 4. 67, 7.

sâsnâo, s. (acc. pl.) teachings. 9, 9. 50, 18.

sidhiaḍ, v. (3 sg. imperf. act. of *sidh* = *sad*) he wishes. 26, 1. 66, 4. [It is apparently only miswritten for *sadhayaḍ*.]

sukem, s. (acc. sg. m. instead of *sûkem*) looking. 25, 10. 66, 3. [faculty of seeing.]

sucha, s. a looker-on. 25, 9. 66, 2. [burning.]

sura, s. skin of a living man. 6, 9. 48, 13.

surahê, adj. (gen. sg. instead of *sûrahê*) victorious. 16, 7. 56, 7.

surãm, adj. qualifying *ushãm* (acc. sg. f.) 42, 10. 77, 2.; see *ushãm*.

sushi, s. (nom. du.) lungs. 10, 10. 51, 9.

sûrâo, adj. (nom. acc. pl. f. of *sûra*) heroic. 26, 8. 66, 15.

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sēvishta, adj. one who desires a profit. 25, 10. 66, 3. [This meaning rests entirely on a preposterous etymology of the word; *sēv* was identified with *sûd* "profit", and *ishta* taken in the sense of "desiring". It is the superlative of a *sēva* = *sâva* "advantage, profit", meaning "most useful, advantageous".]

sâoṅha, s. a measure, a number. 26, 5. 66, 10.

skaptem, adj. (nom. sg. n.) wonderful. 26, 5. 66, 11.

schindaiaḍ, s. a break. 26, 1. 66, 4. [v. 3 sg. imperf. of the causal of *schind* "to cut", he cut.]

stakhtô, past part. (nom. sg. m.) obstinate. 26, 4. 66, 8.

stakhrô, adj. (nom. sg. m.) terrible. 26, 4. 66, 8.

stâta, past part. of *stâ* "to stand", standing. 26, 3. 66, 7.

stârãm, s. (gen. pl. of *star* "a star") of stars. 12, 8. 52, 22.

stuiti, s. (nom. sg.) praise. 91, 1. 58, 11.

stenbya, s. anger, quarrel, hatred. 26, 4. 66, 9. [As to the form it is a dat. instr. du.]

stôish, s. (gen. sg. of *sti* world, creation) of creation. 40, 8. 74, 11.

stri, s. (nom. sg. f.) a female. 26, 1. 66, 5.

strîm, (acc. sg.) a woman. 5, 4. 47, 22.

snâtô, past. part. of *snâ* "to wash" (nom. sg. m.) washed. 26, 6. 66, 12.

snâvare, s. (nom. sg. n.) a bow-string. 26, 6. 66, 12.

snus, v. (3 sg. potent.) he may benefit. 26, 6. 66, 13. [It is no verb but a noun of *snu* "to flow". The compiler derived it from *su* "to be useful".]

spakhshtim, s. (acc. sg.) a protector. 26, 1. 66, 5.

sparṅha, s. (nom. pl.) gums of the teeth. 8, 4. 49, 15.

speñtâ-mainyûcha, 78, 8.; see *mainyu.*

spereza, s. the spleen. 10, 11. 51, 10.

sraoni, s. (nom. sg.) buttocks. 10, 12. 51, 12.

sraoni-masâo, adj. (nom. pl. as large as a *sraoni*). 39, 7. 74, 3. [See note 1 on pag. 74.]

sraoshem, s. (acc. sg. m. of *sraosha*) Serosh, the angel presiding over the divine worship. 9, 4. 50, 10.

sraghrem, adj. (nom. sg. n.) highest. 20, 10. 61, 5.

sravaḍ, pres. part. of *sru* "to hear" (nom. sg.) sung. 26, 6. 66, 12. [hearing.]

srâvayêiti, v. (3 sg. pres. act. of the causal of *sru*) he repeats. 78, 9.

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srâvayôiḍ, v. (3 sg. potent. act. of the causal) he may repeat. 78, 12.
srita, past part. of *sri*, made over. 26, 8. 66, 16.
srîra, adj. (nom. sg. f.) well-disposed. 8, 6. 50, 1. — *srîrem*. (acc. sg. m., or n.) 9, 3. 50, 10.
srîrâo, (nom. sg.) one having a good sight. 26, 2. 66, 6. [nom. acc. pl. f. of *srîra* fortunate, happy.]
sruta, past part. of *sru*, famous. 26, 2. 66, 6.
srunaoiti, v. (3 sg. pres. act. of *sru* "to hear") he hears 26, 7. 66, 14.
srvatô, s. a fine. 26, 3. 66, 7. [The word looks like a gen. sg. pres. part. of *sru* "to hear".]
svô, s. (nom. sg. m.) benefit. 25, 10. 66, 3.

H (h).

haita, adj. public. 32, 1. 71, 11.
haiti, v. (3 sg. pres.) it is. 32, 1. 71, 12. [This is a mistake; the compiler has taken the Pahlavî سويع *ait, hait*, "it is" for a Zand word.]
haithi, s. (nom. sg.) public-spiritedness. 32, 1. 71, 12.
haithîm, adj. (acc. sg. n. used as an adverb) in public, publicly. 12, 6. 52, 20.
haithem-vachâo s. (nom. pl.) plain words. 8, 9. 50, 4.
haêna, s. (nom. sg. f.) an army. 32, 4. 71, 15.
haoio, adj. (nom. sg. m.) left. 9, 11. 50, 19.
haosravaṅhem, s. (nom. acc. sg. n.) comfort. 11, 10. 52, 9. — *haosravaṅhê*, s. (loc. sg.) royalty 31, 10. 71, 9. [It is derived from *husravaṅh* which is the proper name of one of the most celebrated kings of the Kayanian dynasty, of *Kavi Husrava*.]
hakaḍ, adv. at once. 3, 2. 46, 23.
hakered, adv. at once. 2, 11. 46, 21.
hakha, s. (nom. sg. m.) a friend. 31, 10. 71, 10.
hakhem, s. (nom. sg. n.) sole of the foot. 11, 4. 52, 3.
hakhta, s. (nom. pl.) the sexual parts. 10, 12. 51, 12.
haṅhâma, s. (nom. pl.) joints of the body. 11, 6. 52, 6.
haṅhuharenê, s. (nom. du.) jaws, jawbones. 10, 1. 50, 22.
hacha, prep. from. 76, 20, 23. 77, 22, 25.
hachaitê, v. (3 sg. pres. middle of *hach* "to follow") is followed, accompanied. 13, 1. 53, 4.
hazô, s. (nom. sg. n.) wronged. 39, 3. 73, 25. [violence.]

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hañkârayêmi, v. (1 sg. pres. act. of the causal of *hañkare*) I accomplish, I perform a ceremony. 32, 5. 71, 16. [This is the only correct interpretation; the meaning "I proclaim" which is given to it by some modern Zendists in Europe, is incorrect and does not show much acquaintance with sacrificial customs, the tradition and the meaning of the word in the Iranian languages; see my Gâthas II, pagg. 99. 100.]

hañdâta, past part. of *dâ* (nom. pl. n.) similary gifted. 32, 4. 71, 15. [the continuous parts of a prayer.]

hañderekhti, s. (nom. sg.) name of a crime, secretly ruining another person. 34, 8. 72, 16.

hadha, prep. with. 3, 1. 32, 1. 46, 21. 71, 10.

hadhañhrô, s. (nom. sg. m.) the end. 32, 5. 6. 71, 16, 17.

hana, s. (nom. sg. f.) an aged person. 5, 8. 48, 1.

hapta, num. seven. 18, 7. 58, 3.

haptañhum, s. (nom. sg. n.) a seventh part. 1, 8. 45, 13.

hapsnai-apnô-khavô, s. (nom. sg. m.) a bigamist. 5, 6. 47, 23.

hama, s. (instr. sg.) in summer. 38, 6. 76, 24. 77, 27.

hareta, s. (nom. sg.) a chief. 3, 10. 71, 9.

havañhem, s. (acc. sg. n.) freedom from death. 11, 10. 52, 10.

hâthrem, s. (nom. sg. n.) a measure of length. 51, 10. 43, 1, 4. 75, 8. 73, 1, 4.

hikush, adj. (nom. sg. m.) dry. 32, 3. 71, 14. [instead of *hishku*.]

hikhshaḍ, v. (3 sg. pres.) he rises. 32, 3. 71, 13. [3 sg. aor. act. of *hiñch* to sprinkle.]

hichitâ, s. (nom. sg. f.) purity. 32, 2. 71, 17.

hizva, s. (nom. sg. f.) tongue. 8, 5. 49, 17.

hiñchaḍ, v. (3 sg. imperf. of *hiñch* "to sprinkle") he sprinkled. 32, 3. 71, 14.

hitô, past part. (nom. sg. m.) ease. 8, 7. 50, 1.

hiḍ, (for *hadha*) adv. together. 3, 1. 46, 21.

hîm, an enclitic pronoun, it, him. 76, 29.

hukerefsh, adj. (nom. sg. m.) well-formed. 6, 2. 48, 6.

hugaonem, s. (nom. sg. n.) hair of the body. 6, 6. 48, 10.

hutarest, adv. beyond all sides. 6, 4. 48, 9.

hutâshtô, past part. (nom. sg. m.) well-made in stature. 6, 1. 48, 5.

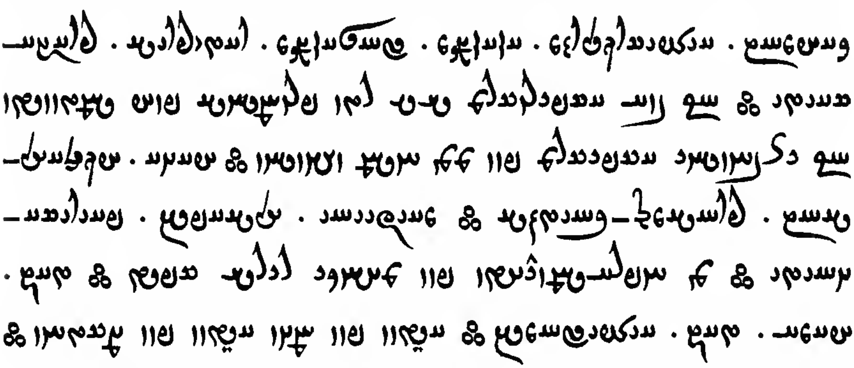
huraodhô, adj. (nom. sg. m.) beautiful. 6, 1. 48, 5.

huvirãm, adj. (acc. sg. f.) good-looking. 5, 10. 48, 3.

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hu-frâshmô-dâitêê [1]), s. dat. sg. to sunset. 77, 25. — *hufrâshmô-dâitim*, acc. sg. the first quarter of the night, sunset, and the time following it. 72, 7. 76, 6. — *hû-frâshmô-dâitîm*, acc. sg. 76, 26. — *hû-frâshmô-dâitôiḍ*, abl. sg. 76, 23. 77, 28. [All the passages of the existing Zand texts in which the word occurs confirm the correctness of this interpretation. In the Abân Yasht Yt. 5, 91. the time of the day during which alone *Ardvi sûra anâhita*, the celestial water, can be worshipped, and water for sacrificial purposes be taken from her, is stated to be *hacha hûvakhshâḍ â hû-frâshmôdâtôiḍ* which can only mean "from sunrise to sunset", as Anâhita is not allowed to be worshipped after the night has set in, or before the sun has risen, nor

1) In addition to the two passages quoted from the Neringistan (see pagg. 76—78) regarding the meaning of this word I have to mention a third one which is apparently incorrect, and seems to have given rise to the misunderstanding of the word by some modern Desturs. On Fol. 77, a of my MS. it is read:



(Question.) "From which (time) in the Aiwisrûthrem Gâh (lasting from sunset to midnight) begins the satisfaction of the ratus (heads of creation)? (Answer) It lasts from Hûvakhsha to Frâshmôdâiti, to midnight; in summer and winter it is the same". The Pahlavî commentary has: it lasts from Hûfrâshmôdât to the middle of the night. Hûvakhshâd is evidently a clerical error, as it does not give any sense. It is to be read: hûfrâshmôdâitôid, and vakhshâd is to be struck out altogether, as the Pahlavî does. If the reading were correct we should have to take hûvakhsha in the sense of "sunset" which contradicts the use of the word in all other passages, and its etymology; only in that case, hûfrâshmôdâiti could mean, "midnight" as it has been interpreted by some Desturs. The use of the word in the Zand-avestâ does, however, leave no doubt whatsoever about its real sense in this glossary (pagg. 42. 76.) and the two passages which have been already adduced from the Neringistân.

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water to be consecrated (see the note on pag. 77). To consecrate water *pascha hû-frashmôdâitîm* i. e. after sunset, is regarded as a custom of the Devaworshippers, not to be imitated by the Zoroastrians (Yt. 5, 94.). *Sraosha,* th guardian angel of the religion commences to fight against the Devas (who injure and disturb the good creation *pascha hû-frâshmôdâitîm* Vend. 7, 58.) and to protect the good creation *pascha hûfrashmôdaitîm* i. e. after sunset (Yas. 57, 10. 16.); for the work of Serosh begins at once after sunset, and lasts until the light appears again; on which account the pious Parsis pray to him when the night is setting in, as I have witnessed many times. Mithra touches both ends of the earth, i. e. the horizon, *pascha hûfrâshmôdâitîm* (Yt. 10, 95.) after the sun has set having passed over the earth in her breadth, in which position he remains until he rises again, protecting the creatures against the attacks of Aharman which are only made at night. This exposition in connection with the other proofs will be sufficient I think to refute for ever the interpretation so pertinaciously persisted in by Prof. Spiegel that the word means "sunrise, or daybreak".]

hû-vakhshâḍ, s. abl. sg. from sunrise. 76, 22, 26.

horâcha, adj. (inst. sg. of *hora*) and this side. 6, 3. 48, 8. [It is an adverbial expression.]

hvare, s. (nom. sg. n.) the sun. 13, 2. 53, 5.

hvoishtô, adj. (nom. sg. m.) the more. 15, 5. 55, 8.; see *yoishtô.*

hvām, pr. (acc. sg. f. of *hva*) self. 32, 2. 71, 13.

Additions [1]).

aêthrapaitish, and *hâvishta.* As regards the etymology of this very common word, by which the lowest grade of the clerical order is understood now-a-days, it is a compound of *aêthra* and *paitish* meaning "the master", lord of an *aêthra* (compare *nmânô-paitish* "master of the house"). *aêthra* itself occurs never in the Zand-avesta, but an adjectival form of it, *aêthrya*, is found in several places, Yas. 26, 7. 8. 68, 12. West. Yt. 10, 116. 119. The Pahlavî translation renders it by

1) All the following remarks have been added by me. M. H.

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which is read by the Desturs *âhûshtân* and *hâveshtân*, and explained as *shâgirdân* i. e. pupils, and as *beh-dîn* i. e. laymen. In my Pahlavî Persian Yasna it is once (26, 7.) translated by *zôtî* i. e. the *zota* at the Izeshne ceremony. The reading *hâveshtân* is the only correct one as we find this very word several times in the Zand texts in the form *hâvishta* Yas. 68, 12. Yt. 10, 116. Unfortunately the identity of both words, Zand *hâvishta*, and Pahlavî *hâveshtân* which lies at hand, appears to have escaped the Pahlavî translators; for in Yas. 68, 12. *hâvishta* is rendered by which is read *hâmîgan* (more correct is *hamyâgân;* it stands perhaps for *hamsâyakân* "neighbours") and interpreted as "companions" (Persian *hamyâz*) only on account of its being joined to *hashãm* which they wrongly identify with *hakha* "friend". The real sense of *hâvishta* can be easily ascertained from the use of the word in Pahlavî, and its etymology. The proper meaning of *hâvesht* is "a layman", and stands thus always in opposition to *aêthrya*, or *âthrava* which terms are only applicable to the priestly order. Thus the Parsis distinguish two kinds of *Penom (paiti-dâna* the cloth with which the mouth is covered when ceremonies are performed), *padâm i harbadi*, the Penom of Herbads, *(aêthrapaiti)*, and *padâm i hâveshti*, the Penom of laymen; for the laymen wear the Penom when they make *Abân Nyâyish*, *Atesh Nyâyish*, *Patet* etc. by simply holding up their Sadra, or the sleeves towards the mouth [1]). Etymologically it can be only traced to *hu* "to extract the Homa juice, to perform the Homa ceremony", or rather to its causal *hâvay* "to make another perform the Homa ceremony"; as it has the superlative suffix *ishta* (compare *vâzishta* from *vaz*) the word means "one who gets performed many Homa ceremonies" i. e. very pious. As the performers must be priests, the *hâvishta*

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1) These two kinds of Penom are hinted at Vend. 18, 1. paitidânem ainim baraiti which is translated in Pahlavî padâm zakâi bared "he wears the other Penom", that is the Penom only to be worn by the priests who have taken their orders, and not the common one which the laymen are permitted, or even enjoined to wear. The European interpreters have not nnderstood the real sense of the passage, as they have omitted the word ainim which is essential.

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who is always distinguished from them is the *Yajamâna* (to use a Brahmanical term) i. e. the man for whose benefit the ceremony is performed, who can be only a layman, as the Zoroastrian priests require no assistance when performing a ceremony. As all those who stand under the spiritual guidance of the priests are regarded as pupils who are to be instructed by them in the principles of religion, it was taken by some in the sense of "pupil". — According to this investigation the translation of *aêthrya* by *hâvesht* must rest on some misconception. Very likely the interpreters were lead to this explananation by the constant connection of *aêthrya* with *aêthrapaiti;* they probably thought, if the *aêthrapaiti* is the master, then the *aêthryas* are his pupils. But what is the real meaning of *aêthrya?* Simply "one who belongs to, or has an *aêthra*". *aêthra* itself must mean "a fire place", as it can be only derived from *idh* "to burn"; compare Greek *αἴθω*, "to burn", *αἴθρα*, "a clear sky". It was in all probability the name of the places where the sacred fires were kept and which were spread all over Persia; the word *πυρεῖον* which the Greek writers apply to them, may be only a translation of it. The *aêthrapaitish* is thus the master, or superintendent of such a fireplace, the *aêthryas* are the priests subordinate to him, or the servants, or other people, belonging to such a place. That *aêthrya* cannot mean "pupils" (if it had this meaning, it could be only a derived one) may be gathered from the compound *satô-aêthryô* Yt. 13, 97. where it is said of *Ahûm-stut*, *yô paoiryô satô-aêthryô frakhshtata paiti âya zemâ*, which cannot be translated "who first appeared with a hundred pupils on this earth" [1]), as it would be against all common sense to suppose that the only remarkable fact known of Ahûmstut was, that he had for the first time a hundred pupils on this earth. Such an insignificant fact (great teachers in the Orient do not count their pupils by hundreds, but by thousands, and ten of thousands) nobody would have thought worth commemorating. The statement that he was "the first *satô-aêthryô*" indicates that *satô-aêthryô* must be a title of high honour which but few did obtain. If we take it in the sense of "one who has a hundred fireplaces", i. e. one who has established a hundred places

1) This translation is actually to be found, among a hundred other absurdities, in the so-called Old-Bactrian Dictionary by Justi.

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of worship, or kindled a hundred sacred fires, then we have a fact which really deserved to be handed down to posterity. The Sanscrit term *satakratu* "one who has performed a hundred sacrifices" (generally an epithet of Indra) may be best compared; the translation proposed by some modern Sanscritists "one who has a hundred intellects", is a mere guess.

pairishtem. The etymology of this word offers some difficulty. There are three possible ways of explaining it, by deriving it from *pairish* "round about" (see the index), or from the root *ish* "to wish", or "to come" with *pairi*, or from *pairi-shta* "standing about". The traditional explanation is *pavan roshnî nakîrît* "inspected as regards its lighting" i. e. its fitness for feeding the sacred fire with it. This inspection must be undertaken just before the piece of wood is thrown into the fire, to see whether there is nothing on it what is technically styled *nasâ* i. e. any impurity, such as hair, dirt etc. According to the Pahlavî, the term does not mean "dry", as has been supposed, as the Pahlavî *hushk* "dry" never corresponds to *pairishta*. The derivation from *pairi-shta* the original meaning of which seems to be "stale, without vigour", is applicable to the term *pairishta-khshudra* "whose sperm is without vitality". But it is very doubtful whether it can be applied to *aêsma* "wood", as it would mean in that case only "what has been standing about, i. e. dry", which is clearly not in accordance with the views of the Pahlavî translators Besides, the compound *dahmô-pairishta* [1]) Yas. 65, 10. (it is used of the *zaothrâo* "the sacrificial water"), which is translated by

dahâmânu-nakîrîtu âigh pavan sandâr dâsht yekavîmânêt (i. e. inspected by a *dahman* who is kept as a chief), does not fovour this view. The derivation from *ish* + *pairi* is, in the two last cases the most

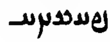
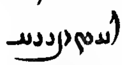
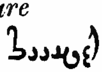
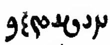
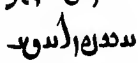
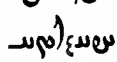
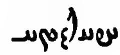
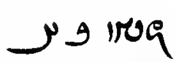
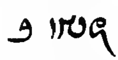
1) In the "Old-Bactrian Dictionary", the term is explained "sifted with prayers" which is sheer nonsense! How can waters be "sifted"? dahma does uot mean "prayer" (see the index), as has been supposed by Professor Benfey, which opinion has been copied by the hasty, uncritical and fantastical compiler of the said Dictîonary. The term simply means "inspected, or kept by a pious man" whereby prin cipally a priest with unimpaired magical powers is to be understood.

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likely; but it is difficult to determine in what sense the root *ish* which has several meanings is to be taken. I prefer the signification "to search", which can mean in connection with *pari* "to examine". The most suitable etymology would be afforded by *îksh* "to look", *parîksh* "to examine"; but I have not yet found sure traces of this root in the Zand, if it be not *pairi-ish* itself.

Errata.

page 2, lin. 13 for Pronouns, read, Genders and numbers of dva, va "two". Some adverbs.

— 5	— 14	— *khasurô*	read	*qasurô*
— 5	— 20	— *pâdîrânshosav*	—	*pâdîrânshosar*
— 6	— 24	— 	—	
— 7	— 16	— *kharôchithrem*	—	*qarôchithrem*
— 8	— 17	— *khtemchiḍ*	—	*qtemchiḍ*
— 9	— 23	— 	—	
— 13	— 23	—  *ahubya*	—	 .  *ratubya* . *ahubya*
— 14	— 14	— *vanâêmâ*	—	*vanaêmâ*
— 21	— 14	*atare*	—	*âtare*
— 22	— 21	— 	—	
— 29	— 4	— 	—	
— 29	— 11	— 	—	
— 31	— 22	— 	—	
— 38	— 18	— *dâsûned*	—	*dâsûnahna*
— 31	— 4	—  *doâzdah chasûn*	—	 *deh chasûn*
— 72	— 33	— Zand and no old Persian words, read, no Zand, but old Persian words		

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pag.	76	lin.	6	for	*khsafa*	read	*khshafa*
—	77	—	3	—	*osahhîn*	—	*oshahîn*
—	78	—	6	—	*this*	—	*thus*
—	81	—	10	—	*n*	—	*ṇ*
—	87	—	32	—	*ubdâena*	—	*ubdaêna*
—	92	—	1	—	7	—	70
—	92	—	17	after	7.	insert	69, 2.
—	93	—	20	for	14	read	17
—	93	—	30	—	39. 40.	—	37. 38.
—	96	—	14	—	I	—	and I
—	100	—	2	—	same	—	some
—	102	—	25	—	60	—	40
—	104	—	14	—	aggravating	—	aggravated
—	105	—	6	—	8	—	18
—	108	—	27	—	5, 25.	—	52, 5.
—	110	—	24	—	58	—	25
—	113	—	28	—	all	—	every
—	115	—	18	—	*pṛîṇâmi, pṛîṇâtu*	—	*prîṇâmi, prîṇâtu*
—	117	—	11	—	12	—	22
—	118	—	14	—	58	—	48
—	118	—	17	—	52	—	25
—	119	—	33	—	widom	—	widow
—	123	—	14	—	91	—	19
—	125	—	18	—	3	—	31
—	125	—	20	—	51	—	41
—	126	—	1	—	*hu*	—	*hû*
—	127	—	7	—	*frash*	—	*frâsh.*

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